

THE **Instructor**

APRIL 1959

"I'm so glad when Daddy comes home,  
 Glad as I can be;  
 Clap my hands and shout for joy,  
 Then climb upon his knee;  
 Put my arms around his neck,  
 And kiss him all over;  
 Put his cheeks, then give him, what?  
 A great big kiss."  
 This verse by Frances K. Taylor and our  
 picture dramatize the love of a little girl for  
 her father. In truth, there is no doubt about the affect  
 put by this man for his daughter. It is a scene  
 to remember.

The cover picture will aid Course 1, June 14th lesson.  
 "We Kind to Our Friends," and Course  
 April 19th lesson, "We Are Born to Give."

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**"T Y and Yau" Front Cover**

**"T Y and Yau" Front Cover**

*President McKau: "From Bondage to Freedom."* 101

"Who Is Richard's Neighbor?" 103

*Transcendent Hill: Satan God's Enemy.* 104

100

[illegible]

**BRIGITTE TONGUE, Lecturer of the Economics,**

FROM MISSION OF FLORENT OLAN, 112

**FARM LET ME TO MY FARMING, 114**

Only 270 may receive from

The Right Circles, 110

*"With the Mormon Battalion,"* Centerspread

*Flannelboard Story on the Mormon Battalion, 119*

Notes from the Field: Enlistment Ideas, 122

President Clark: "We Walk by Faith," 123

vid Is a Helper, Too," 124

*Music for the Month of June, 126*

Library and Visual Aids: Records and Tapes, 128

Superintendents' Department, 130

"How We Can Help in Sunday School," 132

*"The Good Leave the Evil,"* 133

"Scripture as Poetry," 134

*Junior Sunday School Poetry, 135*

*"Temples of Our God,"* 136

**Temple Chronology Chart, Inside Back Cover**

*Far toward the Ground," Outside Back Cover*

[illegible]

Dates indicate the time when enrichment material applies to specific lesson content.

a. [indicates material] has special value for the course or area though not keyed to a lesson.

# From Bondage To Freedom\*

Remember, my brethren . . . ye are free; ye are permitted to act for yourselves; for behold, God hath given unto you a knowledge and he hath made you free.  
—Helaman 14:30.

NEXT to the bestowal of life itself, the right to direct our lives is God's greatest gift to man. Freedom of choice is more to be treasured than any possession earth can give. It is inherent in the spirit of man. It is a divine gift to every normal being. Whether born in abject poverty, or shackled at birth by inherited riches, everyone has this most precious of all life's endowments — the gift of free agency; man's inherited and inalienable right.

Free agency is the impelling source of the soul's progress. It is the purpose of the Lord that man become like Him. In order for man to achieve this, it was necessary for the Creator first to make him free.

To man is given a special endowment, not bestowed upon any other living thing. God gave to him the power of choice. Only to the human being did the Creator say: "... thou mayest choose for thyself, for it is given unto thee . . ." (*Moses 3:17*.) Without this divine power to choose, humanity cannot progress.

The opposite of freedom is bondage, servility, restraint — conditions that inhibit mentality, stifle the spirit and crush manhood.

Each individual carries within himself the responsibility of living nobly or ignobly. Daily, every normal person is faced with the choice of submission to what Paul designates the "works of the flesh," or of reaching upwards for the fruits of the spirit, which are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." (*Galatians 5:22, 23*.)

\*For Course 15, June 7th lesson, "From Bondage to Freedom"; and for Course 9, May 31st lesson, "Guided by the Lord"; and for all Gospel teachers.



*Freedom of choice is more to be treasured than any possession earth can give. It is a divine gift to every normal being.*

With free agency there comes responsibility. If man is to be rewarded for righteousness and punished for evil, then common justice demands that he be given the power of independent action. A knowledge of good and evil is essential to man's progress on earth. If he were coerced to do right at all times, or were helplessly enticed to commit sin, he would merit neither a blessing for the first nor punishment for the second.

Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other . . .

Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself. (*2 Nephi 2:16, 27*.)

Thus we see that man's responsibility is correspondingly operative with his free agency. Actions in harmony with divine law and the laws of nature will bring happiness, and those in opposition to divine truth, misery. Man is responsible not only for every deed, but for every idle word and thought. Said the Saviour: "Every idle word that men shall speak, they shall give account thereof in the day of judgment." (*Matthew 12:36*.)

The true end of life is not mere existence, not pleasure, not fame, not wealth. From the Latter-day Saint's standpoint, the true purpose of life is the perfection of humanity through individual effort, under the guidance of God's inspiration.

Real life is response to the best about us. "To be alive only to appetite, pleasure, pride, money-making,

and not to goodness and kindness, purity and love, poetry, music, flowers, stars, God and eternal hopes, is to be all but dead."

In man's life, this physical stage may be divided into two phases: first, the struggle for livelihood and comforts, and second, the tendency to grovel. The first is natural and most commendable. He who will not provide for his loved ones is worse than an infidel, we are told. The second is debasing, and when unrestrained, leads men below the level of beasts. When a man harbors the thought that he will exist by injuring his neighbor, that moment he begins to circumscribe his life; bitterness replaces happiness; sordidness supplants generosity; hatred takes the place of love, and beastliness takes the place of humanity.

There is in man a divinity which strives to push him onward and upward. Latter-day Saints believe that this power within him is the spirit that comes from God. Man lived before he came to this earth, and he is here now to perfect the spirit living in the body as a sacred temple. At some time in his life, every man is conscious of a desire to come in touch with the Infinite. His spirit reaches out for God. This sense of feeling is universal and all men ought to be, in deepest truth, engaged in the same great work — the search for and the development of spiritual peace and freedom.

The Church teaches that life here is probationary. It is man's duty to become the master, not the slave of nature. His appetites are to be controlled and used for the benefit of his health and the prolongation of his life; his passions mastered and controlled for the happiness and blessing of others.

Man's greatest happiness comes from losing himself for the good of others. The advancement of science, new discoveries from the dawn of history to the present, are the results of the efforts of men who have been willing to sacrifice themselves, if necessary, for the cause of truth.

"What pains and tears the slightest steps of man's progress have cost! Every hair-breadth forward has been in the agony of some soul, and humanity has attained blessing after blessing of all its vast achievement of good with bleeding feet."

We must not lose sight of the fact, however, that these great leaders of the world were more than compensated by the supreme joy that comes from achievement.

Today there are those who have met disaster, which almost seems defeat, who have become somewhat soured in their natures; but if they stop to think, even the adversity which has come to them may prove a means of spiritual uplift. Adversity itself may lead toward and not away from God and spiritual enlightenment; and privation may prove a source of strength if we can but keep the sweetness of mind and spirit. "Sweet are the uses of adversity," said Shakespeare, "which, like the toad, ugly and venomous, wears yet a precious jewel in his head."

If you have lived true to the promptings of the Holy Spirit, and continue to do so, happiness will fill your soul. If you vary from it, and become conscious you have fallen short of what you know is right, you are going to be unhappy even though you have the wealth of the world.

Let us ever keep in mind that life is largely what we make it, and that the Saviour of men has marked clearly and plainly just how joy and peace may be obtained. It is in the Gospel of Jesus Christ and adherence thereto. Do your duty no matter how humbly, and resolve even in the face of difficulties and discouragements to be:

Like the man who faces what he must  
With step triumphant and a heart of cheer;  
Who fights the daily battle without fear;  
Sees his hopes fail, yet keeps unflinching trust  
That God is God.

—Author Unknown.

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## WHO IS RICHARD'S NEIGHBOR?\*

A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him . . .

Which now of these three, . . . was neighbour unto him that fell among the thieves? —*Luke 10:30-36.*

**R**ICHARD was an Indian boy 8 years old. He, his mother, father and two little sisters came to Utah to work in the potato and sugar beet harvest. When the father was offered a job for the winter, he and his wife decided that Richard ought to go to school.

After finding a little house on the edge of the town where they were to work, Richard's parents took him

to visit the principal of the school he would attend. After talking to Richard, the principal decided that, though he was 8 years old, he must go into the first grade because he had only been to school for two months and could talk very little English.

At first Richard was frightened by all the strange faces that looked at him so curiously as he followed the principal into the classroom. He listened hard in the beginning to try and understand the teacher but later began gazing at the pictures on the walls and looking out the window because so much of what she said he could not comprehend.

When the recess bell rang, he followed the other children into the school yard. The ball game looked to be fun, but he felt too shy to ask if he could play. He just sat beneath a tree and drew pictures in the dirt.

The other children were afraid of Richard, too, at first, because he was bigger than they were. Besides, the Indians on television were always hurting people.

One day the toughest boy in the class bet his friends that he dared to call Richard a "dumbbell." When Richard only lowered his eyes and turned the other way when so accused, they all knew they did not

have to be afraid of him any more. Every day thereafter they teased him, and every day Richard just walked away.

"Let's hold hands and make a circle so he can't get out," a girl suggested one day. When they had him in their cage, they began to chant, "He's a dirty Indian who doesn't know how to talk." Richard pushed as hard as he could, breaking through the circle and running down the street. He never even paused to notice that he had knocked a boy to the ground, skinning his face and arm badly. The children told the teacher only what a bad boy Richard was.

In the Book of Mormon we read:

And the gospel of Jesus Christ shall be declared among them . . .

And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and delightful people. (2 *Nephi* 30:5, 6.)

This prophecy will be fulfilled when every Richard is loved enough by his white brothers that they will minister unto him every way necessary to help him understand and live the Gospel of Jesus Christ. Richard is our neighbor.

\*For Course 5, June 28th lesson, "Indians Are Waiting for the Gospel"; for Course 1, June 14th lesson, "We Are Kind to Our Friends"; for Course 1a, April 19th lesson, "We Are Born To Love"; and for Course 3, August 9th lesson, "Some Neighbors Are Different."



## UNIVERSITY OF ATHEISM

**S**ATAN was an ambitious, selfish, glory - seeking, domineering spirit in the Council in Heaven.

And I, the Lord God, spake unto Moses, saying: That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying — Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor.

But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me — Father, thy will be done, and the glory be thine forever.

Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down;

And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice. (*Moses 4:1-4.*)

Satan, from the very beginning, sought to thwart the plans of God, and to gain worshipful homage to himself. The book of *Moses* is replete with examples.

And Satan came among them, saying: I am also a son of God; and he commanded them, saying: Believe it not; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish. (*Moses 5:13.*)

Satan taught Cain murder for gain. (*Moses 5:18-42.*) Also, he taught murder to Lamech. (*Moses 5:47-55.*)

# Satan ARCH ENEMY OF GOD\*

*By General Superintendent George R. Hill*

Satan appeared to Moses saying, "Moses, son of man, worship me . . . I am the Only Begotten, worship me . . . Moses began to fear exceedingly . . . calling upon God, he received strength, and he commanded . . . In the name of the Only Begotten, depart hence, Satan . . . Satan cried with a loud voice, with weeping, and wailing, and gnashing of teeth; and he departed hence . . ." (Moses 1:19-22.)

Throughout the Pearl of Great Price, the Bible, the Book of Mormon and the Doctrine and Covenants are literally scores of examples showing how that scheming, cunning Satan is attempting to thwart the work of God and get man to worship him. A few examples are given:

Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

And he went his way, and communed with the chief priests and captains, how he might betray him unto them. (Luke 22:3, 4.)

Looking to our day, God said to Moses, "And in a day when the children of men shall esteem my words as naught and take many of them from the book which thou shalt write, behold, *I will raise up another like unto thee*; and they shall be had again among the children of men . . ." (Moses 1:41.)

Of his first vision, Joseph Smith said, he scarcely had begun to pray, "when immediately I was seized upon by some power which entirely

overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me . . . I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me . . . I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other — This is My Beloved Son. Hear Him! . . . It seems as though the adversary was aware . . . that I was destined to prove a disturber . . . of his kingdom; else why should the powers of darkness combine against me?" (Joseph Smith 2:15-20.)

Concerning the lost manuscript, the Lord has this to say:

And, behold, Satan hath put it into their hearts to alter the words which you have caused to be written, or which you have translated, which have gone out of your hands . . . And, on this wise, the devil has sought to lay a cunning plan, that he may destroy this work . . . I will not suffer that Satan shall accomplish his evil design . . . Satan has great hold upon their hearts . . . He has laid a cunning plan, thinking to destroy the work of God . . . Behold, I say unto you, that you shall not translate again those words which have gone forth out of your hands . . . Satan thinketh to overpower your testimony . . . that the work may not come forth

in this generation . . . You shall translate the engravings which are on the plates of Nephi . . . until you come to that which you have translated, which you have retained; And behold, you shall publish it as the record of Nephi; and thus I will confound those who have altered my words . . . Yea, I will show unto them that my wisdom is greater than the cunning of the devil . . . Behold, I am Jesus Christ, the Son of God . . . And this I do that I may establish my gospel . . . (Doctrine and Covenants 10:10-63.)

And again, I will give unto you a pattern in all things, that ye may not be deceived; for Satan is abroad in the land, and he goeth forth deceiving the nations . . . (Doctrine and Covenants 52:14.)

Now that the Saviour's second coming is near, Satan is exerting every power to lead mankind astray as witness the following quotation from the December, 1958, *Dateline*:

The official Soviet news agency, Tass, reports that a University of Atheism has been opened in Ashkhabad, capital of Soviet Turkmenistan, near the U.S.S.R.-Iranian border. The university is offering a six-months' course in godlessness to further the spread of "scientific-atheistic knowledge." Graduates will be expected to continue the anti-religious campaign which has been going on in the U.S.S.R. since the 1917 revolution. And according to the *Manchester Guardian Weekly*, the civic registrar in East Germany is issuing certificates to those cancelling their church affiliation. The possession of such certificates is compulsory for party officials, officers in the armed forces, students in teacher training colleges, and is now being demanded from teachers in schools and universities.

\*For Course 27, July 5th lesson, "Sin"; for Course 9, June 7th lesson, "The Good Leave the Evil"; for Course 29, July 26th lesson, "A Voice of Warning." This will be of general interest to all Gospel teachers.



# Above the Ashes of Nagasaki

*towered the faith of a man and his wife\**



By Kenneth J. Brown\*\*

**M**ATTHEW COWLEY, late member of the Council of Twelve Apostles — loved because he knew the dignity of simplicity — frequently remarked, “I never got past the first principles of the Gospel.”

Joseph Smith and other leaders often admonished the Saints to learn, live and teach the fundamental truths. Missionaries are advised to teach only faith, repentance, baptism and the laying on of hands for the gift of the Holy Ghost. After giving these principles to the Nephites, Jesus emphasized their singularity when He said:

Verily, verily, I say unto you, that this is my doctrine, and whoso buildeth upon this buildeth upon my rock, and the gates of hell shall not prevail against them.

And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil . . . (3 Nephi 11:39, 40.)

\*For Course 13: June 21st lesson, “Service” and to assist with both Courses 13 and 19 on lessons covering the first four principles of the Gospel as listed for April, May and June. Course 29 will find this helpful in April, while Course 27 can use it in July.

\*\*Brother Brown is principal of the Rigby (Idaho) LDS Seminary.

The first principles, faith and repentance, followed by the first ordinances, baptism and the laying on of hands, are the rudiments of true religion. They form the core to which all other principles are essentially attached. Since these are first, they must be first understood if knowledge leading to second and greater things is to follow. The first principles are to the Latter-day Saint as the times-table to the mathematician, the alphabet to the writer, the scale to the musician, the prayer to the prophet. Placed as the beginning requisite to man’s understanding they are, of necessity, elementary. As simple truths they may be simply taught.

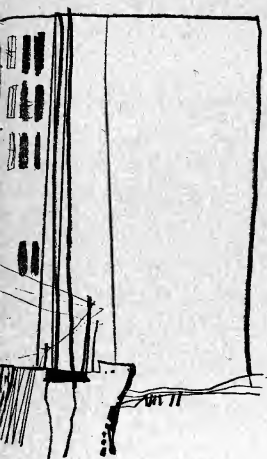
Since young people love that which may be readily comprehended, the first principles lend excellent subject matter. Though not diminishing the fact that learning and living the first principles presents a lifetime challenge, they can nevertheless be taught to youth. The teacher of teen-agers needs to recognize the great opportunities these

subjects provide for purposeful and effective teaching.

But what is faith? What is repentance? How can they be taught to inquiring youth? Being abstract terms, they do not lend themselves to categorical definition. They are best defined by comparison and example. Using Jesus’ parabolic method, we may more effectively teach that “faith is like unto” rather than “faith is.” The teacher who best makes meaningful the first principles likens them to concrete examples. Such instances can be drawn from common observations, from personal or borrowed experiences. For example, faith is like unto the man in this story from a Marine’s diary:

He came to our Chaplain’s office a shabbily dressed Japanese, but even in rags he radiated a dignity which commanded respect. Bowing respectfully he spoke to me in fluent English, “I am a Christian; I would be pleased if you would come to my home and offer a prayer in behalf of my wife. I am told the Chaplain is away but you are his assistant. I have prayed alone but feel that an American Chris-





tian's prayer would help. Will you come?"

Such help seemed far off to me in post-war Nagasaki. It had been four months since the bomb and many people were dying of a strange illness called simply "bomb sickness." I told the gentleman to wait for me down where the Jeeps were parked. I had heard a corpsman talking about a new medicine that seemed to help. At the medical supply center I was given a small vial which I pressed into the man's hand.

We drove through the rubble and ruin bordering the edge of the atomic bowl. Then we climbed for some distance over broken street stairs to what was left of a once habitable home. Now it was a hovel, a hole in the ground with an opening in the roof and a ladder to be climbed down to where people lived. The single room was cold and mostly bare as were the three children sheltered there. In an annex lay a woman, smiling, suffering, dying.

"You pray first," he said. I knelt and offered what I hoped was a comforting prayer. Then he prayed. His prayer was a masterpiece of simple Christian faith. I had expected him to ask for many things; he stood so much in need of many things. All about him was testimony of his need:

the sickness, the half sack of rice, the shattered walls, the thin clothing, the winter coming on. But his was no prayer of supplication. Instead he phrased words of gratitude and thanksgiving. He thanked the Lord for the air he breathed, for the plentiful water he drank. He expressed appreciation for his family, his heritage and ancestry. He was grateful for his material possessions as if he owned the world. Mostly he was thankful for his Bible and his belief. There was no mention of a sick wife nor a need for a healing. Such words were superfluous since Jesus had said, "Your father knoweth what things ye have need of before ye ask him."

Some time later he came again to the Chaplain's office. His smile telegraphed the glad message before he spoke. "She lives," he said, "All is well."

"Thank God for the medicine," I thought.

Then, "I would like to return this." He took from his pocket the same small bottle I had given him.

"But how did you ever get it replenished?" I asked incredulously.

"She recovered so I didn't need it. We prayed—remember?"

Repentance follows faith as a first principle of the Gospel. What is repentance?

Repentance is like unto the school girl who was asked by her teacher to stay a moment after class.

The teacher knew this student ordinarily rated a high mark but this time she had failed to make any score. The first few questions at the top of the page were correctly answered but the remainder had been left blank. The teacher explained that he had felt something was wrong, and before he placed a failing mark on her paper wondered if she would like to make an explanation.

The girl hung her head. "No," she said, "I deserve the failing mark. I wanted to pass this examination more than anything else; and when my friend who took the same exam in your morning class began volunteering answers during the lunch hour, I memorized them carefully. When exam time came, I knew all the answers. I would have known them anyway but I couldn't help feeling that I was cheating. I re-

gretted what I had done and decided the only way I could make restitution was to hand in a blank paper. I am willing to pay the consequences. I'll never cheat again."

The teacher took his pen and made a broad "A" on her paper. She smiled and knew that she had been completely forgiven, her offense forgotten.

In this simple story we have all the elements of true repentance: recognition of the wrong, remorse, resolve to do better, restitution, forgiveness.

Baptism may be likened to the tempering of steel. I remember as a boy watching a blacksmith at work. Taking a rough piece of metal he heated it nearly white in the forge; and then with hammer, strong arms and steady blows he formed it into a desired shape. Time and again he returned it to his forge and let the hot coals help him draw it into something useful. Finally a beautiful chisel was thus created. "All finished?" I asked.

"Oh no," he said, "the crowning act is yet to come. It must be tempered."

Heating it cherry-red, he then cooled the tip quickly. Removing the chisel from the liquid, the point was burnished with sandpaper. The blacksmith then watched for a straw-yellow color to form on the point. Then at a precise moment he submerged the entire chisel in a vat of liquid. When it had cooled, he tested it on his anvil and pronounced it good.

"Will the chisel need to be tempered again?" I asked.

"No. Unless misused, the one tempering will last its lifetime."

As man is molded, purified and refined through the fires of faith and repentance so this chisel had to be molded by fire. Each, then baptized, receives strength hitherto unknown.

The wise teacher will know how far analogy may be carried to advantage. Analogy, example and comparison often form the key to successful Gospel teaching.



# So you want to get married?\*

By William G. Dyer\*\*

“BISHOP, I suppose you know that Sue and I are getting pretty serious. I thought I’d come and talk with you to see what I have to do to get ready to be married in the temple.”

“Yes, Bob, I am aware that you and Sue are making plans, and she is a lovely girl. But there are certain things about marriage in the temple you ought to consider.

“Temple marriage by its very title points out the two areas of preparation and worthiness that must be combined to achieve the type of eternal family that Latter-day Saints hold as their goal.

“First, you should understand and be prepared to enter the temple. Secondly, you should understand and be prepared for marriage. These two events are not necessarily similar—a person could be worthy to go through the temple without being prepared for marriage and a person could desire marriage without being ready to enter the temple. To achieve the great joy that can come from an eternal marriage, you and Sue must prepare carefully in both areas.

“The great purpose of the temple ceremony in addition to the performance of the marriage covenant, Bob, is to endow the worthy Latter-day Saint with the keys and power which will some day enable him to return to the presence of our Heavenly Father. This ordinance is reserved for those people who have really taken upon them the name of Christ and are striving to live His commandments.

\*For Course 29, June 14th lesson, “Marriage for Eternity”; for Course 25, August 2nd lesson, “Making of an Eternal Marriage”; for Course 13, August 30th lesson, “Temples and Temple Work”; and for Course 11, August 9th lesson, “Temple Work.”

“Going through the temple is a major step in our path of progression, and it is mockery in the eyes of the Lord if we go to the temple *only* to be married. We should go to the temple also because we know we are personally worthy and striving to fulfill all the laws and commandments necessary for our exaltation.

“When you and Sue come to me for temple recommends, you should be prepared to answer honestly that you are keeping the Word of Wisdom, paying your tithing, living a morally clean life, sustaining the authorities of the Church, and striving to live by the laws and commandments of the Gospel. If you meet these requirements, you are spiritually ready to enter the temple.

“There are three phases in one’s preparation for this all-important event of marriage. First there is personal preparation; secondly, choosing wisely the prospective mate; and, thirdly, their joint preparation.

“A wise mother once told her son who was concerned about finding the ‘right’ girl: ‘Don’t worry so much about finding the right girl, but rather concentrate on making yourself the kind of young man the right kind of girl would choose.’

“One study at a big eastern university revealed that the things girls disliked most about young men were that they were inconsiderate, wanted too much familiarity, used coarse language, and were careless in dress and manners. Boys, on the other hand, objected to girls being too concerned about money, too artifi-

\*\*Brother Dyer is associate professor of sociology at Brigham Young University and bishop of Fourth Ward of the BYU (Utah) Stake.

cial, too self-centered and inconsiderate. In other words, young men and women need to improve themselves if they are going to be worthy of a desirable companion.

“Above all, Bob, you need to develop the necessary maturity for marriage. A mature person has control of his emotions; can share with others; lives by principles rather than emotions; thinks for himself; can sacrifice for the future; and, as relates to marriage, has a wholesome attitude toward sex.

“I am sure you and Sue feel you were meant for each other; but a helpful and simple outline to check against is to look at your common NEEDS, GOALS and VALUES.

“1. Do you and Sue fulfill each other’s basic *needs* for love, security, spiritual expression, creative experience and feelings of self-respect?

“2. Do you have similar *goals* and will you help each other achieve the things that are important in life—a family, friends, church service?

“3. Do you have the same *values* concerning what is important in life? Do you have the same philosophy of life and see things in a common perspective?

“After checking these three areas, you and Sue need to plan your future carefully together. Give yourselves enough time to be sure of each other. Build your relationships on a solid basis right from the start. Do not relax your high moral standards. Learn to talk to each other and communicate your feelings on all matters important to you. Use your time in planning your home, your life with your children, your work in the Church. If you do these things together, you will be able to build an eternal marriage.”



# BRIGHAM YOUNG,

## leader of the mormons\*

*By Virginia Baker*

**"S**OME day Brigham Young will be the President of the Church," remarked the Prophet Joseph Smith. Brother Young's characteristics of leadership were that evident to the Prophet after their first meeting. Within 15 years, this prediction of Joseph Smith had been fulfilled, for Brigham Young became the second President of the Church.

A few examples of his capacity for leadership are described below:

### ***He listened to others***

►On Dec. 31, 1845, Brigham Young made the following entry in his journal: "Elder Heber C. Kimball and I superintended the operations in the temple, examined maps with reference to selecting a location for the Saints, west of the Rocky Mountains, and read various works written by travelers in those regions."

Later, Brigham Young talked with travelers, scouts and mountain men so that he could have a better idea of the country through which he would be traveling. Certainly he relied on inspiration and revelation from God. Yet he knew he had to learn as much as possible about the land so that God could reveal to him which of the places was right.

### ***He delegated responsibility and authority***

►When plans were being readied for the trek to Zion across the plains and into the mountains, Brigham Young organized the first wagon train into companies of 100 persons. He placed a captain in charge of each of these groups.

Each captain was instructed to divide his company of 100 into groups of 50 and groups of 10. A captain was placed in charge of each of these small units. In this way responsibility for issuing instructions, keeping count and taking care of each person in the train was divided. With this organization, affairs of the train were under control at all times.

### ***He set an example***

►The first pioneer wagon train was fully organized and equipped for departure. Because the Church leaders knew they were to settle somewhere in the Great Basin, it would have been easy for Brigham Young to stay with the main body of Saints at Winter Quarters and place another man in charge of that first company. Instead, President Young assumed command himself and took the responsibility of finding the right place in which to colonize.

Later, he marked the spot for a temple to be built.

Plans for the great immigration which was to follow became his direct responsibility. The task he undertook was carried to completion.

President Young not only told the Saints what to do, but he showed them how and where.

\*For Course 7, June 28th lesson, "Brigham Young"; and for Course 11, May 24th lesson, "This Is the Place."

►After the first company of pioneers arrived in Great Salt Lake Valley, plans were expanded for Saints to be gathered in the surrounding mountain valleys. President Young knew that the coming thousands needed land for cultivation and sites for new communities, so scouts were assigned to travel much of the West in search of possible settlement sites.

Meanwhile, missionaries were instructed to seek artisans who would immigrate to Zion, for their skills were needed.

President Young included these craftsmen with the families called to pioneer a new area. The families selected had as wide a variety of talents as possible. He wanted each group to grow its own food, mill its own flour, make its own clothing and shoes, provide its own teachers for schools, create its own music.

In addition, he wanted each settlement to supply something for the common good of the whole territory.

Because of President Young's foresight, the area called Deseret grew according to plan and not by chance.

►In 1857, word came to President Young that part of the Army of the United States under the command of General Albert Sidney Johnston was on its way to Utah. Its mission was to support the newly-appointed governor and federal judges and to "suppress rebellion among the Mormon people."

The report of the so-called "rebellion" was an outright falsehood told to the President of the United States by enemies of the Church. The situation seemed to be a repeat of those times in Missouri and Illinois when federal troops called out to "protect" the Mormons gave no such protection.

Upon hearing of the approach of General Johnston's armed force, Brigham Young said, "This people are free; they are not in bondage to any government on God's foot-stool. We have transgressed no law, neither do we intend to do so; but as for any nation coming to destroy this people, God Almighty being my helper, it shall not be."<sup>1</sup>

Next, as Governor, he placed the territory under martial law, "forbidding all armed forces of every description from coming into the territory, under any pretense whatever." He ordered defenses built in Echo Canyon and led the people in plans for a "scorched-earth" departure from the valley.

Fortunately, the next spring through the mediation of Col. Thomas L. Kane, the situation was settled. The new governor and judges were installed, and Johnston's Army marched quickly through the valley and camped some 40 miles southwest of Salt Lake City. The Saints and their property were untouched.

►Brigham Young learned early that if he would put his trust in God, all would go well with him. An early entry in his journal cites this instance:

"In the fall of 1833, many of the brethren had gathered to Kirtland. Not finding suitable employment and having some difficulty in getting their pay after they had labored, several went off to Willoughby, Painesville and Cleveland. I told them I had gathered to Kirtland because I was so directed by the prophet of God; and I was not going to Willoughby, Painesville, Cleveland nor anywhere else to build up the Gentiles. I was going to stay here and seek the things that pertained to the Kingdom of God by listening to the teachings of His servants; and I should work for my brethren and trust in God and then that I would be paid.

"I labored for Brother Cahoon and finished his house; and, although he did not know he could pay me when I commenced, before I finished he had paid me in full. I then went to work for Father John Smith and others, who paid me; and I sustained myself in Kirtland.

"When the brethren who had gone out to work for the Gentiles returned, I had means though some of them were scant."

*He planned with care  
and in detail*

*He commanded  
the respect of others*

*He had faith in God*

<sup>1</sup>Whitney, Orson F., *History of Utah*, 1892 edition; George Q. Cannon and Sons Co., publishers; Salt Lake City, Utah; Volume I, page 606.

# The Iron Mission of

*George A. Smith was given command of this mission to Southern Utah. It was his task to see that iron was wrought from the reluctant hills that an empire could grow*

IT was not by choice that early members of the Restored Church of Jesus Christ became pioneers in the then isolated Great Basin of Western North America. This status was forced upon them by their enemies. Three choices confronted these people: (1) they must give up their religion; (2) they must die at the hands of assassins; (3) they must move far away where their enemies could not attack them. The last alternative was the only acceptable one, for God's Church had been restored never to be taken away from the earth, and the purposes of the Creator are not to be thwarted by evil designing men.

So the pioneers moved into the great western wilderness, a thousand very long ox-team miles from their enemies and hundreds of such miles from the nearest access to the Pacific Ocean, where relatively easy commerce with the industrialized world was possible. They were isolated, shut off from the civilization of which they were a part and from the accouterments of this civilization which made life pleasant and rewarding. In the Great Basin these exiles were in a desert land, their neighbors were the sons of Lehi whose culture was degenerate and unattractive, and these pioneers, naturally longed for the things of this earth to which they were accustomed.

These exiles to the desert were not without hope and resources, however, for they brought with them the sterling human qualities of industriousness, resourcefulness, courage, diligence, objectivity, intelligence and learning. Above all, they



These hills at Iron Springs near Cedar City yielded Utah's

had faith in the Restored Gospel, and in the knowledge that God was guiding their destinies. With these resources, they set about to build in their new home a cultural empire second to none in the world. In an epistle to the Saints in England in 1849 the leaders of the Church said: "We hope soon to see the time when this territory will be able to turn out the finest, most beautiful and substantial articles of every kind now made in England." (*Millennial Star*; 11:345, 1849.) This was a high goal, for England in those days was the very center of the developing culture based on industry.

Read, also, from an earlier epistle to the English Saints written shortly after the first company of Saints reached Salt Lake Valley: "... come immediately . . . bringing . . . all kinds of choice seeds, of grain, vegetables, fruits, shrubbery, trees and vines . . . everything that will please the eye, gladden the heart, or cheer the soul of man . . . the best stock of beasts, birds, and fowl . . . the best tools . . . and machinery . . . and every implement and article . . . that shall tend to promote the com-

fort, health, happiness or prosperity of any people . . ." (*Millennial Star*; 10:85, 1848.)

To accomplish their industrial objectives, the Saints must have raw materials of all kinds, so they immediately sent exploring parties in every direction to discover the resources of the land and locations where colonies could be established. And so it happened that Parley P. Pratt and party discovered in 1849 large deposits of iron ore far to the south of Salt Lake Valley near the place which later became the site of Cedar City. A little later, up one of the canyons near the iron ore deposits, they found coal. Limestone was nearby and there was water in a canyon creek. These are the four ingredients necessary for the making of iron, and since iron was very necessary to the civilization envisioned by the pioneers, they lost no time in preparing for its manufacture.

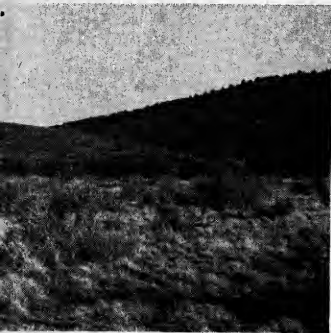
An epistle to the English Saints who were learned in the art of making iron read as follows: "... shingles are now extensively manufactured, and would be extensively used could

\*For Course 11, June 28th lesson, "The Church and Industrial Enterprise."



# Pioneer Utah\*

By Carl J. Christensen



first iron ore for smelting.

nails be procured . . . If a company of brethren could be formed . . . to come and make iron . . . it would be one of the greatest auxiliaries for . . . building up the valleys of the mountains . . ." (*Millennial Star*, 14:18, 1852.

The iron makers did come from England, but even prior to this the Saints had underway the venture into iron making. The *Deseret News* (July 27, 1850) made this call: "... brethren of the Great Salt Lake who are full of faith and good works . . . are informed by the Presidency of the Church that a colony is wanted at Little Salt Lake (near the present town of Parowan) . . . this fall . . ." to make iron.

Huge (300 pound plus), genial George A. Smith, apostle with great energy and ability, was given command of the Iron Mission. This mission landed at Center Creek on Jan. 13, 1851, founded the town of Parowan, and immediately went about the preparation for making iron. Forges were set up to manufacture the blowing equipment for the blast furnace. This required iron which was salvaged from wagon

tires and other expendable iron equipment.

One of the blacksmiths, Burr Frost, was impatient to wait for the blast furnace, so he made iron from the ore in his blacksmith forge and fashioned horseshoe nails from this iron. This then was the extremely humble beginning of the manufacture of iron in Utah.

During the spring and summer of 1852 the work on the blast furnace located at Cedar City went feverishly forward. Coal was gotten from the mountain and transformed into coke, cedar trees were cut and the wood made into charcoal, limestone was quarried, iron ore was mined and hauled to the site of the blast furnace, the blowing apparatus was manufactured, the blast furnace was constructed, and finally, on Sept. 20, the furnace was charged, the fire lighted, and the air blast from the blowers started. On the morning of Sept. 30, 1852, the furnace was tapped and molten iron gushed forth. Iron from this furnace was used to make nails, stoves, grates, shoes for oxen and horses, plow shares, wagon tires, tools, utensils and many other items indispensable to the developing civilization in "the valleys of the mountains."

The achievement of the manufacture of iron was not an ordinary one. Only a people with the courage, fortitude, determination and motivation of the Mormon Pioneers could have achieved this result against the great odds faced by these people. They were not alone in the venture, however, and were conscious of the help of the Lord, who guides the destinies of all who will follow. This is evident in the following account of what happened

when the blast furnace was first tapped.

"The furnace was built, the charge made. The great question was, to be or not to be.

"The whole summer had been spent in building and hauling and preparing for this first tryout. For several days strong men had swung their sledges and the valley had echoed with the ring of steel as the boulders of ore were being reduced to the proper size for the furnace charge. On that memorable . . . day . . . men had spent . . . (their time) in carefully preparing the furnace for the first run. A thousand times the question had been asked, 'What if it fails?'

"Toward sunset the entire population gathered at the iron works to see the first torch applied. Amid prayers and speech making the blast was turned on; and all through the chilly night, men, women, and children huddled around the campfires to watch every development. At daybreak came the zero hour when the superintendent said, 'Brother Adams, it ought to be ready now, get your rod and try it.'

"In breathless eagerness the whole populace crowded to the face of the furnace. A hard year's work was in that experiment, and if it failed, it meant for most of them another move.

"Robert Adams tapped the furnace and a molten stream of iron came pouring out. Instantly their pent-up anxiety broke loose in one great, spontaneous outcry. With one accord every throat opened in a wild shout, not cheers nor hurrahs, for cheers could not express their religious emotions, but in shouts of 'HOSANNAH! HOSANNAH! HOSANNAH! TO GOD AND THE LAMB.'"

# "Faith Led Me to My Family"\*

By Eulah Marie Hoppock

*"Kidnapped" as a little girl, Eulah Marie Hoppock meets her mother, Bertha Comstock, for the first time in 29 years. Eulah discovers she has 5 brothers and 2 sisters.*



**T**INASMUCH as you are seeking your relatives, the Lord will assist you in this matter, and will open up the way for you, that you may be able to receive the necessary information in this regard."

This was from my patriarchal blessing, and from that moment on began a chain of events which ended in finding my mother after 29 years. Every step of the way was opened up to me as by a master plan.

For 13 years prior to receiving my patriarchal blessing, I had searched for my real mother. When I was 18 years old, I had learned from a friend of the family that I was a foster child. It was a shock to me to discover that my name was really Eulah Marie Jewett and not Eulah Marie Jones and that my grandmother, who had cared for me as long as I could remem-

ber, was not really my grandmother. I had a great desire to know my own people and to learn whether I had brothers or sisters.

I asked the man whom I had known as "Father" to tell me all about it, and here is the story he told me:

"Your mother gave you to us when you were 20 months old. She and your father were separated. She wanted us to raise you in Salt Lake City, and she wanted the right to visit you. But we never intended to stay there. We brought you to Bartlesville, Oklahoma. Some time after we brought you here, my wife and I were divorced; and we left you with my mother."

After a great deal of effort, I finally located my foster mother. The only information I could obtain from her was the fact that my real name was Jewett. I made several attempts to locate my birth records by writing to Utah and Idaho. However, since I was not

sure of the names of my parents, my inquiries came to nothing.

I was baptized into the Church July 15, 1955. In trying to fill out the information for my membership record, I found I needed to know my parents' names and my place of birth. Since I was not adopted, I was advised that I would be unable to go through the temple until I had the names of my real parents. This was an added incentive for me to search further for my parents.

A member of my genealogy class suggested I go on the television program, "Queen for a Day," and present my problem. The latter part of July, 1956, I made a trip to California to try to get on this program. On the way, we visited a friend in Mesa, Arizona—a former missionary who had been instrumental in my conversion.

She arranged for me to receive my patriarchal blessing from the hands of Maricopa Stake Patriarch

\*For Course, 21, June 21st lesson, "Seek and Ye Shall Find"; and for Course 19, June 14th lesson, "Genealogy."

Leland Heywood in Mesa. The blessing made me feel confident I would be able to find my mother. From that time on, everything I did seemed to lead in a direct path to my goal.

In Los Angeles, I made many attempts to get on the television program, "Queen for a Day," spending several days standing in lines for a ticket. Then on Thursday, August 2, after standing in the "no ticket" line, I finally got in the studio.

Prior to the start of the program, members of the audience were invited to write on cards why they wanted to be "Queen for a Day." On my card I wrote, "What I want most is a birth certificate. My reason is, I want to find my parents. I was told my mother gave me away in Salt Lake City. The couple didn't stay together very long after they

got me. I was left with an elderly lady who raised me. The unusual part of my life is, I'm a foster child, and my children are adopted."

This is the story that got me on the program. I prayed that I might be on, not to be queen but to be seen by some of my people. I prayed that I might be on not just any day, but the right day, and that I might say the right things.

My prayers were answered.

Immediately after the program, I received a telephone call. A very excited voice said, "My daughter-in-law is your sister, I think; and I know where your mother is." I then talked to another person, who said she was my sister, Joy Belle; and she told me her mother had had a little girl who was kidnapped when she was two years old. Her name was Eulah Marie Jewett, born August 1, 1925. I had grown up

with the name Eulah Marie Jones, birthdate August 1, 1925.

Also, as a result of the television program, I received calls from an uncle, Albert Jewett and an aunt, Alice Marie Balfeske, and her daughter, Maybelle, in Salt Lake City. To further show how God answers prayers, my cousin Maybelle, who said she had not watched "Queen for a Day" all week, felt compelled on that particular day to watch the program.

My reunion with my family was a joyful one. It was indeed a wonderful feeling to belong to a family. When I found I had five brothers and two sisters, I was overjoyed. All but one had been baptized into the Church.

This experience has greatly strengthened my testimony. I am certain that if a person has faith, God will always show the way.



Sister Hoppock holds her birth certificate copy issued by State of Oregon. Now she can arrange to go thru temple.



Seated on the "Queen for a Day" throne is Eulah Marie Jewett Hoppock. On the left is her newly-found mother, on the right is Master of Ceremonies Ben Alexander, around Eulah as a happy group is part of the "new" family.



# *What can you do about Sunday School AWOL's?\**

Teacher Improvement Lesson —  
Monthly Preparation Meeting, June, 1959

**I**N the "Silver Heights" Ward, after priesthood meeting, Frank, Jerry, Jack and Roger, all 100-percent attenders at their teachers' quorum meetings, get together and walk across the street and down the block to the local drug store. There, they sit out the hour and a half which they know they should be spending in Sunday School.

Mary and Jane sit together during the opening exercises in Sunday School. When the session adjourns for classwork, these girls meet Fred and Ralph and the four of them go for a car ride instead of attending their classes, as they know they should be doing.

Brothers Walton, Rogers and Jones, who attend their Melchizedek Priesthood meetings regularly, go straight home after their classes where, they explain, they help the family get off to Sunday School. They, however, stay home and fail to attend Sunday School.

These, together with many others, are typical examples of *Susawols*. These are *Sunday School Absentees Without Leave*.

## **The Susawol Problem**

The *Susawol* problem is one which faces every Sunday School in the Church. Sunday School attendance could be increased measurably if these "absentees without leave" could be enticed to stay, not only through the opening exercises, but for the entire Sunday School session. More important still, these absentees are missing the vital Gospel instruction which they could be getting in their Sunday School classes. Because of their carelessness and negligence or because someone slips somewhere, they, their Sunday Schools, and the whole Church suffer.

\*Of interest to all officers and teachers, and helpful to teachers and parents of Course 25, June 21st lesson, "Problems in Learning the Gospel."

What are you doing in your Sunday School about *Susawols*?

In an effort to get at the root of this problem, an informal survey was made recently in one of the stakes which, like all stakes throughout the Church, faces this problem. This investigation revealed, as with most other Sunday School problems, that one of the chief difficulties lies with the teacher and with the teaching methods employed. As one Sunday School leader described it, "You would be surprised where the students place the teacher in the overall responsibility of holding the class together and of encouraging all potential members to be in regular attendance." This executive maintained that, in this respect, the teacher is even more important than the parents.

### Importance of Effective Teaching

Undoubtedly, the *Susawol* problem is primarily one of better teaching. Sunday School students must want to attend their classes. The teacher must make the class so appealing that it competes favorably with the many Sunday diversions which attract class members and encourage some of them to pursue interests other than those connected with learning the Gospel and strengthening their testimonies.

Some specific suggestions which came from Sunday School workers interviewed and which should help solve the *Susawol* problem, are the following:

1. *More thorough lesson preparation by the teacher.* The well-prepared teacher, who wants to keep students returning to the class Sunday after Sunday, should seek lesson preparation beyond the manual. This teacher should make full use of the Sunday School library and *The Instructor*, as well as enrichment material from every possible source.

2. *Earlier lesson preparation.* The

teacher who waits until Saturday or Sunday morning to prepare the Sunday lesson may encounter difficulty in holding student interest. Early preparation brings many advantages. The teacher who begins thinking about next Sunday's lesson on Monday or Tuesday will find many doors open for illustrative and enrichment material which will make the lesson live in the understanding of the students. Daily personal experiences, ideas from published materials read during the week, conversations with others and many other weekday activities can provide useful examples and lesson application materials which the alert teacher can apply in teaching. It takes no longer to outline the lesson early in the week than it does at the last minute. With a full week to gather material, any lesson can be much improved.

3. *More constructive teacher-student relationships.* As dramatized in the film, "Feed My Sheep," improved teacher-student attitudes come from a desire on the part of the teacher to get better acquainted with the students and to learn more effective ways of communicating with them. Friendship, respect and confidence are more than mere words. The teacher who earns and develops these attitudes on the part of the students not only communicates his lessons better, but also encourages the students to want to be in the class on Sunday. As one wise teacher has said, "Whom can I teach but my friends?"

4. *Better use of teaching aids.* Effective teaching aids, such as charts, chalkboard, flannelboard, pictures and films can be most helpful in holding student interest and attention. The wise teacher studies these teaching aids carefully and utilizes them whenever they are appropriate in helping to dramatize lessons. The Sunday School librarian and the

Stake Board Advisor can be most helpful in suggesting appropriate teaching aids.

### Administrative Procedures

Although teaching attitudes and techniques are undoubtedly most important in reducing the *Susawol* problem, administrative procedures, too, play their part. For example, too much time between priesthood meeting and Sunday School may help to create a climate in which unnecessary absenteeism develops. If the Sunday School faces this problem, a re-study of the meeting schedules should prove helpful.

The organized Sunday School teaching improvement facilities can also do much to help solve the absentee problem. These teaching facilities consist of teacher training classes and preparation meetings. These activities are designed to help teachers with their problems and to help them improve their teaching techniques. Full utilization of these facilities will do much to help make classes stimulating and inspirational.

### Parents, Too, Can Help

Parents, too, have a responsibility in the *Susawol* problem. Certainly, fathers who attend priesthood meeting and then return home and miss Sunday School are setting examples which give license to their children to practice absenteeism. The father who returns home after priesthood meeting should do so only to check with the family and help each member to get to Sunday School on time. A good example is one of the most powerful teachers.

The problem of Sunday School "absentees without leave" can be solved. An aggressive program to eliminate unnecessary absenteeism will increase Sunday School attendance, improve teaching and build better Sunday Schools throughout the Church.



# The Right Circles\*



## Be Honest with Yourself

*Swing the corner like swingin'  
on a gate;*

*Now your own if you're not  
too late;*

*Ring up four with all your  
might;*

*All join in and circle right.*

**G**AILY the dancers circle and swing to the beat of the band and the command of the caller . . . every happy heart in tune.

What wholesome harmony; what wonderful fun . . . when everybody

\*For Course 9, lesson for June 7th, "The Good Leave the Evil"; for Course 29, June 14th lesson, "Marriage for Eternity"; for Course 7, May 3rd lesson, "Clean—and We Are Respected Everywhere"; for Course 27, July 5th lesson, "Sin"; and for Course 25, May 31st lesson, "Ideals Control Effort," and the August 2nd lesson, "Making of an Eternal Marriage."

is in step and in tune, and when your partners in the dance are clean, healthy, wholesome people like yourself.

And so it is in real life, too. The circle is gay or dull, good or bad, as we find, or fail to find, the right partners and heed, or ignore, the command of the "caller."

Life is a series of circles, beginning with the family circle. For this happy circle, when love and faith abide in the home, we give thanks to kind and wise parents. Working, playing and praying together, the happy family moves from round to round in perfect rhythm.

Next we widen our circles to in-

clude an ever-growing number of casual or close associates: chums of our youth, neighbors, schoolmates, club, social, business and church friends. Out of these circles come eventually our more enduring friendships, our lovers and sweethearts, and the permanent partners we will choose to help us start new family circles of our own.

These permanent circles of association and affection will become for us, if we choose them wisely and keep in time and tune, the *right circles*. In them we will find true harmony and happiness.

BE HONEST WITH YOURSELF.



## *"With the Mormon Battalion"\**

### THE STORY

Very soon after leaving Nauvoo, President Brigham Young sent a petition to the governor of Iowa asking protection for the Saints as they journeyed through the state or stayed for a short while to raise crops. They received no answer from this petition, so they continued on their way without interference.

Supply stations for the pioneers were set up at Garden Grove and Mount Pisgah.

At the beginning of the journey west, pioneer men were sent to travel in advance of the companies: to build shelters, dig wells, build or repair roads, cut down trees and make rails, clear land and get it ready for cultivation.

These stations were maintained for several years while the Saints were emigrating to Utah. It was at these stations that the emigrants would assist in the planting or harvesting of the crops depending, of course, on the season in which they arrived.

It was at one of these stations, Mount Pisgah, that Captain James Allen of the United States Army arrived June 26, 1846. The Saints were filled with foreboding. They feared that the captain and his men meant more trouble for the pioneers. The captain told them he had been sent by U. S. President James K. Polk to ask the Mormons to furnish 500 men to fight in the war against Mexico.

The brethren at Mount Pisgah told Captain Allen he would have to see Brigham Young. Captain Allen went on to what was later known as Council Bluffs, arriving there June 30, 1846. The next day he met with President Brigham Young and Church officials there. They voted that a battalion of 500 men be raised. President Young returned to Mount Pisgah to raise volunteers. Letters asking for volunteers were sent to Garden Grove and Nauvoo. Five companies of men were mustered into service; and on July 20, 1846, they left Winter Quarters for Fort Leavenworth.

The night before the soldiers left, a "great ball" was given in their honor in Father Taylor's bowery.

Prior to the battalion's departure, President Young gave them the following instructions: 1. Keep neat and clean. 2. Be chaste. 3. Do not swear. 4. Take your Book of Mormon and Bible with you. 5. Do not play cards.

He further said that if they would follow his instructions, they would not be called upon to shed the blood of their fellow men; and that after their labors were over they would probably be discharged within eight hundred miles of the proposed settlement of the Saints in the Great Basin.

The Mormon Battalion left Fort Leavenworth on Aug. 12, 1846. These men, between the ages of 18 and 45, traveled over the Santa Fe Trail to Santa Fe, New Mexico. From Santa Fe the sick battalion members with most of the women and children who had been traveling with the troops were sent to Pueblo, Colorado, for the winter. They could have the chance of journeying toward the main body of pioneers in the spring.

Remaining members of the Mormon Battalion continued on their journey toward the Pacific Coast. After leaving Santa Fe, they traveled southwest to San Bernardino Ranch in Mexico, thence northwest to Tucson and on to the Gila River, then along the river to Yuma on the Colorado River. After crossing the Colorado Desert, they reached the mountains east of San Diego, California. After untold hardships, they arrived at the San

\*For Course 11, May 31st and June 7th lessons on "The Mormon Battalion."  
(Continued on opposite back of picture.)





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Detail from Mural Painting  
by Edward T. Grigware.

## WITH THE MORMON BATTALION

Reproduction for the University  
of Mississippi Press, Oxford, MS

## *"With the Mormon Battalion"*

### THE STORY continued

Diego Mission on Jan. 29, 1847. Here they found the Stars and Stripes waving above the city. The following day, Lieutenant Colonel Phillip St. George Cooke, in an order to the company, wrote:

History may be searched in vain for an equal march of infantry; nine-tenths of it through a wilderness, where nothing but savages and wild beasts are found, or deserts where, for want of water, there is no living creature. There, with almost hopeless labor, we have dug deep wells, which the future traveler will enjoy . . .

With crowbar and pick-ax in hand, we have worked our way over mountains, which seemed to defy ought save the wild goat, and hewed a passage through a chasm of living rock, more narrow than our wagons. To bring these first wagons to the Pacific, we have preserved the strength of our mules by herding them over large tracts, which you have laboriously guarded without loss.

The garrison of four presidios of Sonora concentrated within the walls of Tucson, gave us no pause. We drove them out, with their artillery; but our intercourse with the citizens was unmarked by a single act of injustice. Thus, marching half naked and half fed, and living upon wild animals, we have discovered and made a road of great value to our country.<sup>1</sup>

The Mormon Battalion did garrison duty at San Diego, San Luis Rey and Los Angeles for some time. While stationed at Los Angeles they were asked to guard the Cajon Pass in the Sierra Nevada Mountains against hostile Indians. At San Diego they were employed in digging wells, building houses and making bricks.

On July 16, 1847, the battalion at Los Angeles was disbanded. Some members re-enlisted in the Army. By July 20th, the remaining men organized to go to the Rocky Mountains to meet the Saints.

They went by way of Sutter's Fort and the Sacramento River. Near Lake Tahoe, they met Samuel Brannan and Captain Brown of the Pueblo detachment who were on their way to California. They found out the Saints had entered the Salt Lake Valley. Captain Brown had a letter for them from the apostles suggesting that those who had little money stay in California for the winter and work; then come on to Salt Lake Valley in the spring. About one-half of the men stayed at Sutter's Fort, where they were working at the time of the discovery of gold. The other men journeyed on and joined their families in Salt Lake Valley Oct. 16, 1847.<sup>2</sup>

### THE PICTURE

In the picture called "With the Mormon Battalion," the artist helps us to feel the character of men that made up the battalion.

The man in the foreground, tanned by exposure to desert sun and the elements, personifies vigorous manhood. He has a certain dignity and fearlessness about him. He carries a musket over one arm and a Book of Mormon in his hand. He knows that if he is true to his beliefs and ideals, he will come home in safety.

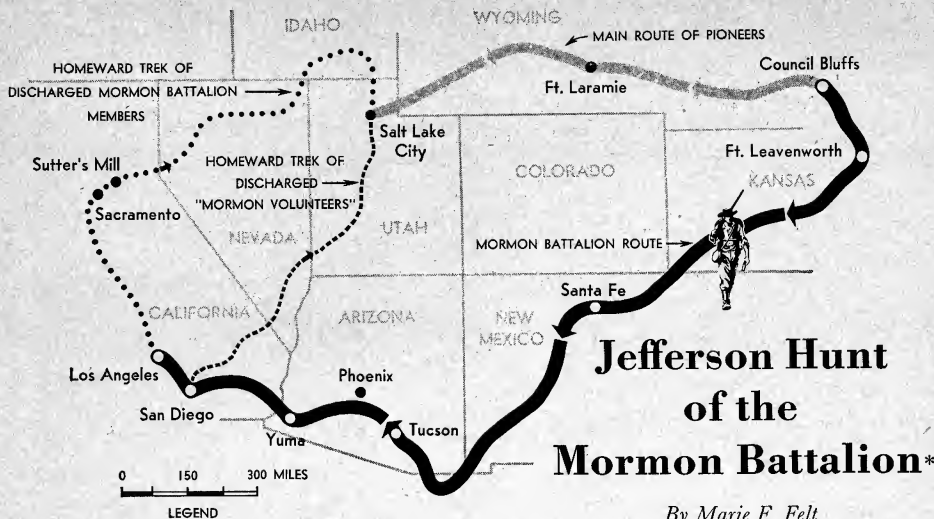
The artist, Edward T. Grigware, also pictures the exhaustion that came to the men as they wearily marched over desert and mountain with heavy camp equipment on their backs.

In the foreground of the picture one sees sparse desert plants growing between the rocks. The purples and blues of the mountains in the distance give one a feeling of the great distance these brave men traveled.

The artist has truly caught the spirit of these courageous and indomitable men who made up the Mormon Battalion.

—Hazel W. Lewis.

<sup>1</sup>The *Historical Record*, published by Andrew Jenson, Vol. III, Nos. 7 and 8, August 1889, page 925.  
<sup>2</sup>Smith, Joseph Fielding, *Essentials in Church History*; Deseret Book Company, Salt Lake City, 1928; pages 422-432.



By Marie F. Felt

**H**E was a handsome little fellow, this Jefferson Hunt, with blue eyes, a clear skin and plenty of black hair. He could ride a pony just like a young Indian.

Jefferson lived near the Ohio River. It was fun, he thought, to watch the large flatboats and the huge barges go up and down the river with their great loads of freight. Often he wondered what it was like where they went.

It was about this time that religious revivals began to spring up. People were taking a new look at religion and what it had to offer.

The same thing was happening in the part of the country where Joseph Smith lived. It was because of such religious revivals that he sought the Lord in prayer to ask Him which of all the churches on the earth was right. Joseph received the answer that none of them were. He would be privileged, if he remained true and faithful, to restore the true Gospel. [End of Prologue.]

It was at a religious revival that something very special happened to Jefferson. It was not religion. Instead, it was a girl, the sister of his very good friend, Milton Mount. She was beautiful, he thought, and so very sweet. He was truly in love with her. Soon after, on a December day of 1823, he and Celia were married.

During the fall of 1834, while they were living on the Mount farm, a young Mormon missionary, Levi Hancock, came into the neighborhood. He told the people about the Prophet Joseph Smith and about the Book of Mormon; of how Joseph Smith had seen our Heavenly Father and His Son, Jesus Christ. With eagerness he told of the Restoration of the Gospel.

On Mar. 7, 1835, both Jefferson and Celia were baptized. Their lives, as Latter-day Saints, took on new meaning.

The desire to be with others of like faith and beliefs became very strong, and in 1837 they moved to where some of the Saints were located. From this time on, they suffered hardships and persecutions with the others. Then in February, 1846, Jefferson Hunt and his family, in company with President Brigham Young, Willard Richards, George A. Smith and a large company of Saints, crossed the Mississippi River on the ice. The long trek westward had begun. [End of Scene I.]

One day something very exciting happened. A captain of the United States Army rode into camp on a fine horse and went immediately to see President Brigham Young. Everyone was curious. They wondered why he was there. They were soon to know. Before long, President Young stood in the doorway of his cabin. He told the Saints he had some important matters to discuss with them and for them all to meet in the bowery the next morning at ten o'clock. [End of Scene II.]

At the appointed time, President Young and his counselors appeared at the bowery. They escorted to the stand Captain James Allen of the United States Army. After a song and prayer, Captain Allen was introduced to the Saints and invited to speak. His message was short and to the point. This is what he said:

"My good people, I have come to you in a spirit of helpfulness and friendship. Our country, as some of you know, is at war with Mexico. Your help is

\*For Course 11, May 31st and June 7th lessons on "The Mormon Battalion."

needed. It is at the request of the President of the United States that a battalion of five hundred men be raised from your number to go down and aid in the fight. I have been instructed to accept your enlistment."

Five hundred men! What a blow some of them felt. Five hundred men to leave their families and cross the continent without them. What should they do?

As President Young arose, a feeling of confidence began to replace that of fear. He gently advised all eligible men to enlist in the battalion. He told them that he would do his very best to see that all their families reached their destination.

There was an advantage to the Latter-day Saints, too, he said, if the five hundred men would join. It would mean that they would have free transportation across the country, and the pay that they would get would take care of expenses of their families and help the main body of Saints until they reached the place chosen for their new home. [End of Scene III.]

As the United States flag was hoisted to a tree mast, enrollment in the battalion began. Jefferson Hunt was among the first to sign his name as a volunteer.

President Young and others met in council with the battalion's officers, giving them instructions and advice. The battalion members were promised, on condition of faithfulness, that their lives would be spared, the expedition would result in good and their names would be held in honorable remembrance throughout all generations. They must remember their prayers, honor God at all times, be virtuous, clean and kind. They were never to take that which did not belong to them and never take life where it could be avoided. President Young told them that they would probably be mustered out about 800 miles from where the body of the Church would be in the Great Basin.

As the men prepared to serve in the battalion, they were given money by the government for clothes and supplies. Instead of spending much of their money for such articles, however, the men preferred to work in what they had. The money they received they turned over to the rest of the Saints for the purposes suggested by Brigham Young. The battalion men furnished their own mules and wagons for the supply train. They even made arrangements to have their wages sent back to the Church to be used for the support of their families and in gathering the poor from Nauvoo and for other needful purposes. [End of Scene IV.]

After being outfitted at Ft. Leavenworth, the Mormon Battalion began its march westward. The men found there were mountains to climb, rivers to cross and hot deserts to plague them. At times they had to dig holes deep in the sand to obtain water.

On Oct. 9, 1846, the first division of the battalion arrived in Santa Fe with the second division coming in three days later.

As the battalion began its journey again, a cold rain

fell in the valley with heavy snow in the mountains. The storm settled sandy roads, making them easier to travel. Three days later, however, the sand had dried; and it took twenty men to each wagon, with long ropes, to help the teams pull wagons over the sand hills.

Finally the men came to where there was no road at all for them to follow. To help out, they were ordered to walk in double file in front of the wagons and tramp a trail for the wheels.

As they continued to march, the sand was heavier than they could remember. Water remained scarce. They were nearly barefooted, some tying their feet in rawhide and others wearing castoff clothing on their feet as protection against the burning sand.

The six-day crossing of the California desert was a nightmare. Men gave out by the score, black with thirst. Clouds and wind moderated the final stretch but men were scattered for 15 to 20 miles along the road, some sick and some prostrate for want of water. Others had feet so sore they could not walk. [End of Scene V.]

Then they entered rough mountain country, finally finding water and some grass. The six desperate days of the desert were over but the men were completely worn out.

That day they received a letter from the governor of San Diego, promising assistance. They therefore spent the day resting and cleaning their arms. In the evening they got together enough energy to parade and be inspected. After this they sang merry songs, grateful that their journey was nearly over. [End of Scene VI.]

The battalion reached San Luis Rey, climbed a bluff and saw the Pacific Ocean. A great cheer arose. They even forgot that they were hungry, ragged, barefooted and far from home. They gave thanks to God that their lives had been spared. They then took up quarters five miles from San Diego, and the march of the battalion was completed. [End of Scene VII.]

Lieutenant Colonel Phillip St. George Cooke wrote the following:

The lieutenant colonel commanding congratulates the Battalion on their safe arrival on the shore of the Pacific Ocean and the conclusion of their march of over two thousand miles. History may be searched in vain for an equal march of infantry . . . [End of Scene VIII.]

It was October, 1847, when Jefferson Hunt reached Salt Lake Valley. It was wonderful to be reunited with his family. California had much to offer him and his companions; but he chose to journey to Salt Lake Valley, acting under the counsel and advice of President Brigham Young, whose judgment he trusted and admired. [End of Scene IX.]

#### References:

*Jefferson Hunt of the Mormon Battalion* by Pauline Udall Smith, published by the Nicholas C. Morgan, Sr., Foundation; 1958; \$3.50. Permission to use materials and information granted by the publisher.



## How To Present the Flannelboard Story

### Characters and Props Needed for this Story:

Jefferson Hunt as a boy, 12, standing. (CH10.)  
 Jefferson Hunt as a young man, standing. (CH15.)  
 Celia Mount Hunt, his young wife, seated. (CH12.)  
 Levi Hancock, a young Mormon missionary, seated. (CH13.)  
 Captain Allen and horsemen. (CH11.)  
 Captain James Allen of the United States Army, standing. (CH14.)  
 Saints listening to President Young. (CH23.)  
 Men of the battalion, listening and marching (CH19.) (CH19.)  
 Supply wagons for the battalion. (CH16.)  
 Battalion members cheering as they see the Pacific Ocean. (CH22.)  
 Lieutenant Colonel Phillip St. George Cooke, standing. (CH17.)  
 President Brigham Young, standing. (CH20.)  
 Recruiting personnel. (CH18.)  
 Battalion men resting. (CH21.)

### Order of Episodes:

#### Prologue:

*Scenery:* On the banks of the Ohio River.  
*Action:* Jefferson Hunt, as a child. (CH10.)

#### Scene I:

*Scenery:* The living room of the Hunt home on the Mount farm.  
*Action:* Jefferson Hunt (CH15) and his wife (CH12) are listening to Levi Hancock (CH13) tell about Joseph Smith and the Restored Gospel. About a year later Jefferson and Celia join the Church.

#### Scene II:

*Scenery:* In front of President Young's cabin.  
*Action:* A U. S. Army captain and detachment (CH11) ride into camp and come to see President Young. (CH20.) President Young tells the Saints to meet at the bowery next morning.

#### Scene III:

*Scenery:* The bowery where the Saints meet to hear instructions and hold meetings.  
*Action:* Captain Allen (CH14) tells the Saints (CH23) that they are invited to form a battalion to aid in the fight with Mexico. President Young (CH20) advises them to do it.

#### Scene IV:

*Scenery:* Outdoors.

## NOTICE

Flannelboard figures and props needed to illustrate this story are available as a cutout set, "Jefferson Hunt of the Mormon Battalion." This packet is published and distributed by Deseret Book Company, 44 East South Temple, Salt Lake City, Utah. It sells for \$1.25, postage prepaid.

These flannelboard characters stand 12 inches tall and are reproduced in rich, full color. Figures are printed on paper requiring no additional backing. To use, just cut out the figures.

*Action:* A United States flag is hoisted and enlistment begins. (CH18.) Jefferson Hunt (CH15) is among the first to join from the Saints. (CH23.)

#### Scene V:

*Scenery:* Outdoors.

*Action:* After being outfitted at Ft. Leavenworth, the battalion began its march westward. (CH16a, b, c and CH19.) Continue with story of the battalion's march.

#### Scene VI:

*Scenery:* An outdoor scene in mountains.

*Action:* After receiving a letter from the governor of San Diego, promising assistance, the battalion spent the day resting and cleaning their arms. (CH21.)

#### Scene VII:

*Scenery:* On a hill looking down at the Pacific Ocean.  
*Action:* The battalion reached San Luis Rey, climbed a bluff and saw the Pacific Ocean. A great cheer arose. (CH22, CH16b and CH16c.)

#### Scene VIII:

*Scenery:* An outdoor scene in California by the Pacific Ocean, near San Diego.

*Action:* The battalion (CH19) hears the message of Lieutenant Colonel Phillip St. George Cooke (CH17), who pays them tribute for having completed so long a march. They are discharged and mustered out.

#### Scene IX:

*Scenery:* President Brigham Young's office in Salt Lake City.  
*Action:* President Young (CH20) hears from Jefferson Hunt (CH15) why he has chosen to return to Utah to serve under the counsel and advice of the Church leader.

## Suggested Scene Staging



Prologue



Scene I



Scene II



Scene III



Scene IV



Scene V



Scene VI



Scene VII



Scene VIII



Scene IX



These enlistment cards bring results.

### Notes from the Field

## To Help You with Enlistment\*

Conducted by Camille W. Halliday

### Cards Aid Enlistment

ALL but five of the potential Junior Sunday School members of Provo Fifth Ward, Provo (Utah) Stake, are enrolled and in regular attendance.

Whenever a pupil is absent, the Junior Sunday School coordinator provides the teacher with a printed postcard to send to the absent child, letting him know he was missed. (A variety of such cards may be purchased from Deseret Book Company, 44 East South Temple, Salt Lake City, Utah.)

Submitted by Catherine Bowles of the Sunday School general board.

### Her Sunday School Goes Home

SO her pupils will put into practice what they learn in Sunday School class, Mrs. Clarence (Enid Sorenson) Smyers of San Fernando First Ward, San Fernando (California) Stake, prepares charts for the pupils to take home.

\*These items will be of general interest to Sunday School officers and teachers and will assist with plans for enlistment activities such as "Bring-a-Friend" Sunday, June 14th.

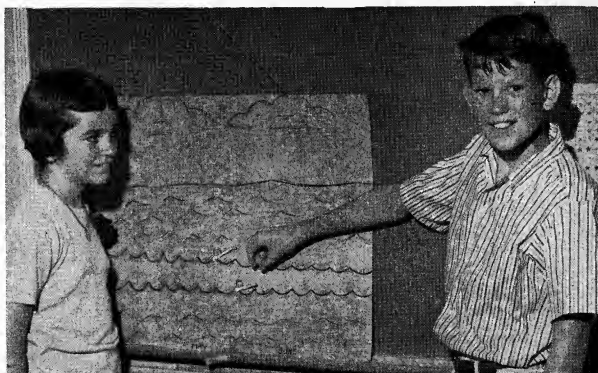
A note to parents accompanies the charts, explaining that a child, to gain the most from Sunday School lessons, must put into daily practice what he has been taught. Parents are asked to supervise the assignment during the week. So the chart is attached to the refrigerator or some convenient and conspicuous

place. The following Sunday it is returned to class.

Mrs. Smyers also has found that her 11- and 12-year-old pupils are enthusiastic about intra-class competition, especially if the boys are teamed against the girls. Charts show the weekly progress of the teams and every three months the class goes on an excursion, with the losing team providing refreshments. Points are given on the chart for enlistment work (with bonus points for the first team to let her know enlistment contacts have been made for the week and other bonus points if all of a team's contacts are made on the same Sunday they are assigned), for correctly answered questions and for each pupil who has read the lesson before going to class. Also, points are deducted for irreverence.

A wall chart promotes reverence. Each pupil who is reverent both in the worship service and class is given a star beside his name. Once a month, the pupil takes home a card with a colored star opposite each Sunday date, quickly showing parents how reverent he has been: gold star, excellent; silver, good; green, fair; red, improvement needed.

Submitted by Weldon S. Burnham, San Fernando Stake teacher trainer.



Boys are ahead on this competition-enlistment class chart. Samuel Pollock moves the swimming character of his team ahead. Elaine Metcalf is the girls' representative.

# We Walk by Faith\*

Excerpted by Kenneth S. Bennion from  
lectures by President J. Reuben Clark, Jr.

THERE is a tendency today to rationalize religion, to rationalize God, the Saviour, the Gospel and its principles. Now, my brothers and sisters, this cannot be done. By the use of the term "rationalize," I mean explain God, explain Jesus, explain the Gospel merely from the point of view of our mortal, finite mind and reason.

By the very hypothesis we make, God is infinite. So is the Saviour. Principles of the Gospel deal with infinity and our infinite relations. Consequently, how really absurd it is for us, with our finite minds, on a basis of our reason, understanding and knowledge — to try to explain the Infinite. It just cannot be done, and the man or woman who expects to understand and explain everything on principles of human knowledge, whether they be scientific or philosophic, is doomed to disappointment.

We must be prepared to accept God, the Infinite Father, and Jesus Christ, His Son, the only begotten in the flesh. We cannot explain these Beings by any process of rea-

soning which we know, having in mind all the elements of the problem. Therefore, I shall proceed on the basis that there are things which we cannot understand and, probably while we are finite, we never shall understand. If—while we are in the mortal state—we could understand them, if the powers of our minds were such that we could understand all of God's doings and all of God's work, we should become as powerful and as infinite as He; and that is distinctly, of course, not the situation.

I should like to make one observation which, while not strictly connected with what we are speaking about, nevertheless runs along this same idea of rationalizing. There is an effort made, for example, to rationalize the account of the creation as recorded in the Bible, to explain it on scientific grounds. How many of you, my brothers and sisters, if there were written out on this blackboard the chemistry of the process of digesting and assimilating food — how many are there

here who could understand it?

It is not possible by the mathematical formulae which have thus far been devised, to account for the relationship of three heavenly bodies. Scientists can spell in mathematical formulae the relationship between the earth and the moon, between the earth and the sun, and between the sun and the moon, but no mathematical formula has yet been devised by man which can cover the relationships of the three all at the same time. So when God talks about His creating the heavens and the earth, He has told us all we could understand. If He had written out the scientific formulae in chemistry, physics and mathematics, to explain to all of us, it would be far beyond our understanding.

So, I repeat that we should proceed . . . on the assumption that God is God and Jesus is His Son; and we will take and understand what we can; and what we cannot understand we will leave until we get to another sphere where, perhaps, we can understand it.

\* \* \*

During recent months *The Instructor* has printed excerpts from lectures presented informally and extemporarily by President J. Reuben Clark, Jr., in the autumn of 1939. For the want of space it was necessary to excerpt these talks rather drastically, omitting many excellent thoughts. One such part of a lecture was so important that it was saved for use at this time.

\*For Course 27, June 7th lesson, "Jesus Christ, Son of God"; and the June 28th lesson, "Our Acceptance of Jesus Christ."

Often our thoughts turn in hope and wonderment to those two doctrines that reach beyond the grave: the Atonement and the Resurrection. President Clark presents a sound point of view on a matter of vital significance — that of attempting to explain the things of God with our finite minds.

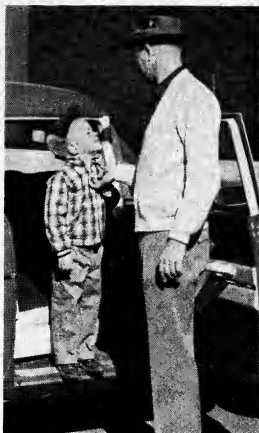
The Apostle Paul expressed the same basic idea in his first epistle to the Corinthians:

But the natural man receiveth not

the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. (1 Corinthians 2:14.)

President Clark's brief discussion will be especially helpful in our understanding of Course No. 27, Chapter 18, page 132—the lesson for June 7, 1959. It emphasizes the statement concerning the need for accepting on faith the "miraculous character of the nature of Christ."

—Kenneth S. Bennion.



ABOVE: David and his Daddy arrive at the welfare building to fill orders for people who are in need of things.

RIGHT: One of the first things done is the selection of vegetables, eggs, butter and fruit from the big cooler.



## David Is a Helper, Too\*

By Addie J. Gilmore

IT was Saturday morning.

David woke up very early.

This was the day his daddy was to help at the welfare building.

He had promised to take David with him. Today David could be a helper, too.

They ate breakfast together. David's mother packed them a lunch, and soon they were off in the big red, station wagon.

David was so happy! Riding along with his daddy was so much fun. Once last summer he had helped, too, out at the Church farm. They had picked peas and beans and fresh corn. His mother had helped can them so they could be put on shelves in the welfare building. He remembered, too, some warm clothing she had made for little children.

"Well, here we are, David," said

his daddy as they turned the corner and parked beside a large building. Out they climbed, and David ran to keep up with his daddy's long steps.

Inside, it looked like a very big store. There were cans and cans and cans of good things to eat on the shelves. There were shelves and tables filled with shoes — large ones and small ones, brown ones and black ones. There were tables piled high with clothing for children, and clothing for grownups hung on hangers.

"Today," said his daddy, "we will fill 'Bishop's Orders' for those who need things." (Teachers, explain to your children how the bishop gives or prepares an order to be filled for people in need.)

"Like Brother Simons who is sick?" asked David.

"Yes," answered his daddy. "Wel-

fare means helping someone get along well when they can not do it all by themselves. Now let's fill these two boxes for Brother and Sister Simons and Lesa and John."

David put cans in a row in the box; rows and rows of cans until the box was filled.

His daddy found shoes the right size, black ones for Lesa and brown ones for John. He packed all the clothes they would need to keep them warm.

As they tied strong cord around the boxes, David said, "I am so glad we are helpers."

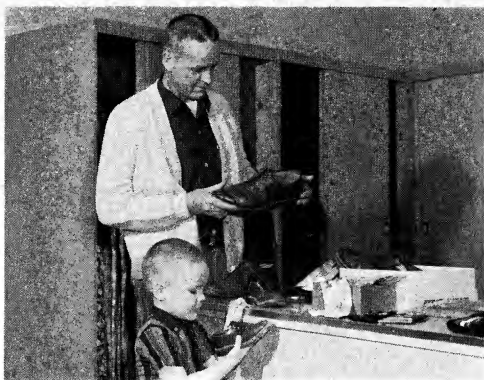
"Yes, our Heavenly Father has told us to love one another, to be kind and to help one another," answered his daddy with a smile.

That night when David said his prayers, he thanked our Heavenly Father for all the good ways there are for helping others.

\*For Course 1a, June 21st lesson, "We Are Helpers"; and for Course 3, June 14th lesson, "How We Can Help."



*Canned foods are placed in a large cardboard box, then the cereal and all items from the cooler are added.*



*For Brother and Sister Simons and Lesa and John, Daddy and David find shoes and clothes which are then placed in a second big box.*

As they tie strong cord around the boxes, David says, "I'm so glad we are helpers."



# "We Give Thee But Thine Own"

Senior Sunday School Hymn for the Month of June

"WE Give Thee but Thine Own"; author, W. Walsham How; hymn tune from *Cantica Laudis*; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 180.

From a purely musical performance point of view, there need be no difference whether a choir or a congregation sings a hymn. But from a worshiping point of view, there is a big and important difference. Let us examine this difference for a moment.

A choir is a body of selected singers that performs chiefly for the pleasure and edification of the congregation. The choir practices to achieve, usually, musical expression and technical excellence. It hopes that its efforts may be enjoyed by the people in church. It aims to make the church service beautiful and to give a delightful experience to those who come to worship.

It sings to the people to touch their hearts, much as the preacher addresses the congregation to exhort them to an increase in faith. Just as the effective preacher prepares his sermon so that it may contain interesting subject matter, and that it may be presented in an orderly and logical sequence, so the choir endeavors by means of its rehearsals to be effective before the congregation. The choir sings chiefly to the congregation.

On the other hand, a congregation is intended to sing directly to the Lord in heaven. The strictly musical aspect of congregational singing is clearly secondary to the worshiping aspect. The music is an accompaniment to the hymn, and the hymn is nothing more than the words and their meaning. The hymn is the thing that the congregation wafts toward our Father in heaven. Hymns, when sung in this manner, are then indeed prayers to the Most High. This is the kind of hymn singing which our Heavenly Father expects of us, and He has reminded us of this in the oft-quoted revelation in recent days.

In earlier days, prophets admonished the people by saying, "O come let us sing, let us sing unto the Lord." We really need to take this to heart. We should sing first of all to the Lord, and then we will also be singing for each other and for our own selves, to warm our own hearts in the faith of the Gospel.

The hymn for this month, recommended for special attention, is No. 180 in the hymnbook. Notice well that it is a true and perfect hymn, being addressed to Deity in prayer. "We give thee but thine own," "And we believe thy word," "Whate'er for thine we do, O Lord, We do it unto thee."

For Senior Sunday  
School choristers  
and organists

Let us as choristers lead our people toward the truer hymn singing. Perhaps some of us have at times even distracted our people from it rather than helped them.

Let us pray, in singing this hymn with full heart and voice. The organ may use 8-foot and 4-foot tone, but without super couplers. The tone quality of the organ need not be too bright.

Try to furnish ample bass tones in the pedals. They lend grandeur to the tonal mass. Also please give a second look at the chord under the word "may" in the first stanza. Try to play it correctly.

May we encourage you to do even a little practicing all the time? Don't be afraid of wearing out the organ. The work of the Lord deserves our best talents and our best work.

—Alexander Schreiner.

THE INSTRUCTOR



# "A SONG OF THANKS"

Junior Sunday School Hymn for the Month of June

**"A SONG of Thanks,"** *The Children Sing*, No. 43.

Thou shalt thank the Lord thy God in all things. (Doctrine and Covenants 59:7.)

We all need to express our gratitude to the Lord for the many blessings He gives us. So, as choristers, one of the teachings we should impress upon little children is that everything we have comes from our Heavenly Father. Boys and girls need to be made aware of this or they may grow up failing to realize how much they really owe to their Heavenly Father.

All of us like to have someone say "Thank you" for things we do for others. Our mothers and fathers appreciate it when we thank them for their kindnesses and thoughtfulness. In the same way, our Heavenly Father likes us to express our gratitude to Him for all that He does for us.

Teach the little children that we

are dependent on our Heavenly Father for everything — the flowers, the birds, our food and for all of this beautiful world in which we live.

As an introduction, briefly tell the story of the healing of the ten lepers found in *Luke 17:12-19*. Only one of these lepers was grateful enough to stay and express his gratitude to Jesus, while the other nine hurried quickly away. As you tell this story, hold the open Bible in your hands so boys and girls will become familiar with this book.

Sing the song to the boys and girls several times. Teach it by the "whole song" method and without accompaniment. Direct it by using the interval beat pattern. To increase the effectiveness of the singing, indicate that the last note of each phrase is to be held two counts rather than cut off abruptly.

—Edith Nash.

For Junior Sunday School choristers and organists

## Organ Music To Accompany June Sacrament Gems

Adagio

LeRoy J. Robertson



## JUNE SACRAMENT GEMS

FOR SENIOR SUNDAY SCHOOL

**"M**AN shall not live by bread alone, but by every word that proceedeth out of the mouth of God."<sup>1</sup>

FOR JUNIOR SUNDAY SCHOOL

**T**EACH me, God, to know the right,  
In every way be true;  
That all may see Thy guiding light  
In everything I do.<sup>2</sup>

<sup>1</sup>Matthew 4:4.  
<sup>2</sup>Carol Cornwall.

## PHOTO AND ART CREDITS:

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# Records and Tapes Can Help Teach, Too

By Marion G. Merkley



**H**EARING, seeing, smelling, tasting—every sensory experience provides a solid foundation for learning. Many educators believe that teaching effectiveness is improved when the students are given sensory experiences that are pleasant. This conclusion being true, we have a mandate to search for devices which will help us provide learning experiences that are attractive and satisfying to our students. Tapes and records can be most valuable aids in the learning process; however, they must be of first quality and handled efficiently or the result will be of doubtful value.

The use of tapes and records in religious training opens a new, fertile field. The 2,000 record companies in business today can supply records that cover almost every phase of the public school program. However, when we attempt to find tapes or records that match a particular lesson in the Latter-day Saint Church program, it may take some hunting.

The Audio-Visual Department at Brigham Young University, Provo, Utah, has developed a substantial library of tapes; included are addresses by our General Authorities, statesmen, educators, artists and specialists in many fields. However, because tape recorders are so gen-

erally available, many teachers are now becoming experts in preparing their own programs on tape for the further inspiration of their classes.

Tapes and records have many uses in Church teaching.

1. Challenge students to write the script and record the story of Peter's vision. The students will grow in the ability to express themselves accurately, to visualize, to listen with understanding; they will welcome the opportunity to participate in new, dynamic activities which help them think and work creatively.

2. Listen to a recorded discussion between Jesus and Nicodemus, then discuss the qualities of character revealed in the questions asked by the young man who visited Jesus at night time.

3. Try to improve 2½-minute talks by recording and analyzing them; or listen to special class reports that have been recorded, then try to develop new power to communicate ideas by studying the reports together.

4. Use records of poems, songs, stories or incidents for the class "listening period." The anthem, "Let the Mountains Shout For Joy," takes on new meaning when used in connection with a lesson on, "The Restoration and its significance for us."

5. Instead of reading the parable

of "The Good Samaritan" (Luke 10: 30-37), have it recorded, then note the new interest when it is played to your class.

6. Record excerpts from rare or relatively inaccessible books, referred to in your lesson, such as Josephus, Documentary Histories, Orson Pratt's writings.

7. Why not tape activities of the whole class, then send it home to a student who was unavoidably absent? Tapes can be used over and over again. Teachers who know that they will be absent, may help the substitute and preserve continuity by recording a special message for the class, or even a part of the lesson.

8. Record interviews with "old timers," community leaders, returned missionaries, our Church authorities, or other special "resource" people, thus bringing authoritative opinion into the class on problems of genuine concern.

9. Use recordings of scriptural passages to encourage their memorization by students.

10. Tape a "model" lesson and take it to the monthly preparation meeting for critical evaluation.

11. Why not send lessons on tape to Home Sunday Schools whenever they request them? Could we have



*There are many ways in which a tape recorder can assist a teacher in the presentation of an effective lesson. Dr. Merkley lists 13 such areas of possible aid.*

an exchange of taped programs between classes in Utah and New Zealand to stimulate Gospel research as well as brotherhood?

12. Conduct quizzes and tests on Church history, Gospel doctrine and events in Bible times. The tape recorder can take over the class for many drill activities: it can dictate lists of items to be checked so the teacher is free to move around the room, checking upon individual student progress. One teacher recorded the names of New Testament characters on the chalkboard, then asked the students to identify passages of scripture as they were played on a tape recorder.

13. Pre-tape the accompaniment to songs so that music is available in rooms that are not furnished with an organ or piano.

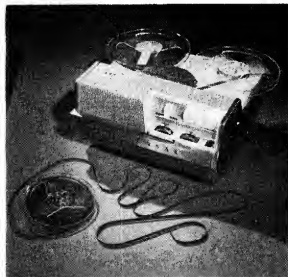
Tapes and records are the best materials to use for certain areas of your work. But *use*—do not abuse—them. Tapes and records are neither expensive nor just playthings, if used intelligently. Once the operational techniques are learned, they can become efficient helpers to the teacher.

The tape or record is not itself a teacher; it is an aid to learning. It will never supplant the good teacher who knows how to develop desired changes in pupil behavior,

but it can help both the student and the teacher to achieve their goals.

The following "hints" will help you become an expert.

1. A teacher should practice with the recorder by herself so she becomes thoroughly familiar with its operation: how and where to place the microphone; the volume necessary to pick up the voices without distortion.



*Though a valuable aid in the learning process, it does not take the teacher's place.*

2. Exercise greater than usual care with enunciation, diction and phrasing.

3. Repeat unusual words or proper names with an explanatory phrase, so listeners will understand.

4. Use pictures, maps and objects,

as well as words written on the chalkboard, to correlate with the recording.

5. Pupils listen with greater attention and understanding when they can face the loud speaker.

6. Watch the listening habits of your students. The program must be good or it will be mentally "tuned-out."

7. Use your chalkboard to help students identify the main points of the program.

8. Students are different. Discuss factors that make listening difficult and try to correct them (sleeping senses, lack of imagination, retarded self-expression, etc.).

This, in summary, is what records and tapes can do for you:

1. Bring authorities and artists from almost any field of interest into your class.

2. Provide a new, fresh approach to lesson material in the manual.

3. Help students review easier, or recall faster and remember longer.

4. Supply motivation and keep interest high.

5. Encourage students to evaluate themselves more objectively and to improve through self-criticism.

Yes, tapes and records can teach, too. But *you*, the teacher, must turn the key that makes the miracle of this electronic age work for you.

# Are You Bringing Your Children With You?



Parents who attend teach by example.

**S**TUDIES of the Sunday School attendance of a typical and average stake for December, 1958, showed 35 per cent non-attendance of enrollees in Courses 1 to 16. The non-attendance in Courses 1 to 12 was remarkably uniform. There was a 20 per cent increase in non-attendance in Course 14, and almost a 100-per-cent increase in non-attendance in Course 16. The non-attendance of the Gospel Doctrine class was 85 per cent plus.

It is suspected that the high rate of non-attendance of children and teen-agers is correlated with the high rate of non-attendance of these children's parents.

Now that so many wards are on

the verge of adopting double sessions, it is suggested that two Gospel Doctrine classes be organized in the A session and two additional ones in the B session. This would give four times the opportunity to participate that parents had before a double session. It would also provide opportunity for three additional teachers in the Gospel Doctrine department.

If, somehow, the parents of unmarried children would become regular Sunday School attenders, bringing their children with them, it would greatly reduce the non-attendance of children.

—General Superintendent  
George R. Hill.

## COMING EVENTS

April 4, 5 and 6, 1959

Annual General Conference

April 5, 1959

Sunday School

Semi-annual Conference

May 10, 1959

Mother's Day

June 7, 1959

Sunday School

Sunday Evening Program

June 14, 1959

"Bring-a-Friend" Sunday

## The Deseret Sunday School Union—

GEORGE R. HILL, General Superintendent;

DAVID LAWRENCE MCKAY, First Assistant General Superintendent; LYNN S. RICHARDS, Second Assistant General Superintendent; WALLACE F. BENNETT, General Treasurer; PAUL B. TANNER, Assistant General Treasurer; RICHARD E. FOLLAND, General Secretary

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Wallace G. Bennett  
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Margaret Hopkinson  
Mima Rasband  
Edith M. Nash  
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O. Preston Robinson  
Keith R. Oakes  
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Dale H. West  
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Bertrand F. Harrison  
Willis S. Peterson  
Credon L. Nelson  
Thomas J. Parnley  
Jae L. Hopkinson  
Donna L. Rudd  
Oliver R. Smith  
C. Robert Ruff  
Newell B. Weight  
Anthony I. Bentley  
Mary W. Jensen

HUGH B. BROWN, Adviser to the General Board.

## Question Box

### Fast Day Sacrament

*Q. Should the sacrament be administered in the Junior Sunday School on Fast Day?* —Hyrum Stake.

A. Yes. The Junior Sunday School worship service on Fast Sunday should include the administration of the sacrament. The worship service on Fast Sunday is usually identical with that of any other Sunday.

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### Fast Sunday 2½-minute Talks

*Q. Should there be four 2½-minute talks on Fast Sunday in the Senior Sunday School?* —Tooele Stake.

A. When the Fast meeting does not follow Sunday School immediately, the sacrament is administered in the Sunday School. In this event, the 2½-minute talks on the concert recitations are substituted for the regular 2½-minute talks. When the sacrament is not administered in the Sunday School and the worship service is 45 minutes, there are four 2½-minute talks as well as the concert recitations, and the balance of the time allotted for sacrament is given to an extended song practice. (See letter of First Presidency to stake presidents and ward bishops, dated Jan. 20, 1959, and printed in *The Instructor*, March, 1959; page 88.)

## Memorized Recitations

### Course No. 11

for June 7, 1959

To be memorized by students in course No. 11 during April and May, 1959, and recited in the worship service June 7, 1959 (taken from Course No. 11, *History of the Restored Church*):

"... While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying:

"Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the

sons of Levi do offer again an offering unto the Lord in righteousness."

—Joseph Smith 2:68, 69.

### Course No. 19

for June 7, 1959

To be memorized by students in Course No. 19 during April and May, 1959, and recited in the worship service June 7, 1959 (taken from Course No. 19, *The Articles of Faith*):

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?"

"If a brother or sister be naked, and destitute of daily food,

"And one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

—James 2:14-17.

### General Conference Excuse

*Q. May families be excused from Sunday School who desire to remain at home to listen to the General Conference over television?* —Orem Stake.

A. Yes. The opportunity of witnessing the delivery by the General Authorities of their messages is a most valuable spiritual experience. It is suggested that teachers take special note the following Sunday of the participation of their students in such a project.

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### Attendance for Individual Aaronic Priesthood Award

*Q. When is a ward superintendent authorized to certify a 75% attendance at Sunday School for an Individual Aaronic Priesthood Award?* —Idaho Stake.

A. If a boy attends Sunday School, both worship service and class, for a minimum of 39 of the 52 Sundays a year, the Sunday School superintendent when called upon is authorized to certify the boys' 75 per cent attendance. Stake conference meetings do not count as attendance at Sunday School.

—Superintendent Lynn S. Richards.

### BRIGHAM YOUNG UNIVERSITY LEADERSHIP WEEK

THE goal of the 36th annual Brigham Young University Leadership Week—which will be June 6 through June 10—is to provide selected educational experiences which will help all members of the Church to become better leaders in the home, community and Church.

Some of the courses particularly helpful to Sunday School teachers are:

1. Teaching Children.
2. Tips for Teen-age Teaching.
3. Teaching Adults.
4. Teaching the Gospel for Teachers and Trainers.
5. Arts and Crafts for Teachers of Children.
6. Construction of Teaching Aids.
7. Teaching Discipline to Healthy Children.
8. Storytelling, Role Playing and Dramatization.
9. Teaching Songs to Children.

Interested persons may register by mail or by calling the Adult Education and Extension Services at BYU, Provo, Utah.

# How We Can Help in Sunday School\*

By Arvilla Wells



1. Jerry and Jill leave for Church.



3. It is 20 past 10 when they reach Church.



5. Sister Smith greets them with a smile.



7. They sit quietly in His house and listen.



9. Sister Lee holds the roses up.

IT was Sunday morning. Jerry and Jill were dressed in their best clothes, and Jerry had a vase filled with lovely roses which Mother had given the children to take to Sunday School. (Sketch 1.)

Jerry and Jill were leaving ten minutes earlier than usual so they could call for Dottie and Dick (Sketch 2), who had just moved into the third house up the street.

Jerry and Jill learned about their new friends as the children walked along, and it was just twenty minutes past ten o'clock (Sketch 3) when they reached the meetinghouse. (Sketch 4.) They went quietly inside and tiptoed down the hall to the Junior Sunday School room. At the door Sister Smith greeted them, and Jerry introduced his new friends. (Sketch 5.) Then the children went quietly to their seats.

Sister Lee, who stood near the little pulpit, softly thanked Jerry and Jill for the roses and placed them on the pulpit. (Sketch 6.) Then Sunday School began. Sister Lee smiled and told all the children how glad she was to see them and that she was sure the Lord was pleased that they were sitting so quietly in His house. (Sketch 7.)

"Children, let's sing our new song this morning," said Sister Morby; and she let Mary quickly place some cutouts on the big, blue flannelboard.

"Now, who can tell me the name of the song?" Little hands went up all over the room, and Sister Morby let Jill name the song. Then they all sang. (Sketch 8.)

After the prayer-song, Tommy Olson said the prayer, all by himself.

Next Sister Lee talked about roses and how the Lord loves beautiful things and gives us so many because He wants us to be happy.

Jerry and Jill were so glad they had brought the roses because Sister Lee held them up (Sketch 9) while she talked about beautiful things.

Everyone sat so quietly during the sacrament service. The teachers had told them the sacrament was to remind them of Jesus.

Soon it was time to go to class. Sister Garrett had put new pictures up showing how children can help in Sunday School. She reminded the children that it was their Sunday School and, if they all helped and did their best, it would be a good one pleasing to the Lord.

When Jerry and Jill went home, they agreed it was a good Sunday School because they had helped make it so. (Sketch 10.)



2. They call for Dottie and Dick.



4. They go inside and tip-toe down the hall.



6. She places the roses on the pulpit.



8. Then they all sing and watch Sister Morby.



10. Jerry and Jill return home.

\*For Course 3, June 14th lesson, "How We Can Help"; for Course 1a, June 21st lesson, "We Are Helpers"; and for Course 1, August 9th lesson, "We Can Do Many Things at Sunday School."



# The Good Leave The Evil\*

By Lucine C. Fox

IT is suggested that the following dramatization be presented as a radio program. This will enable it to be performed anywhere and without scenery or properties.

If desired, a dummy microphone could be made before which the performers could stand; or, perhaps in wards where such equipment is available, an actual microphone and loudspeaker could be set up. If not, the dialogue can just be read allowing class members who watch to use their imagination.

Dialogue of Book of Mormon characters is as it might have happened.

**Cast:** The announcer, Mickey, Janet, Laman, Lemuel, Nephi, boy, Nephi's wife.

**ANNOUNCER:** It was evening in the home of Mickey and Janet Dawson. The evening meal was over. Mickey and his sister, Janet, had come in from the kitchen. Mickey had sprawled on the couch, school book in hand, when Janet spoke up . . .

**JANET:** Mick . . . did you sort the potatoes like Mom told you?

**MICKEY:** Nope.

**JANET:** She'll be upset.

**MICKEY:** Aw, what difference does it make? The potatoes can go another day.

**JANET:** Mom won't think so. She's worried about the good potatoes going bad, and she says we need every one we have.

**MICKEY:** (sighs) Yeah, I guess so. Funny, isn't it, Jan, how the good stuff, if it's left with bad stuff . . . how it turns bad, too.

**JANET:** "The good leave the evil."

**MICKEY:** Huh?

**JANET:** Sunday School. That was the lesson . . . how the good leaves the evil so that it can *stay* good. Brother Jensen told us about Nephi and how his wicked brothers tried to kill him, so the Lord led him and his family away.

**MICKEY:** You know, Jan, it's kind of hard to realize that they were real people . . . Nephi and all . . . they lived so long ago.

**JANET:** But they *were* real, Mick. I know it. They were just as real as we are . . .

(Pause for few seconds.)

**ANNOUNCER:** For behold, back in the days of Nephi, after the family of Lehi had come to the new world and made their settlements, Laman and Lemuel, the wicked older brothers of Nephi, planned to kill him; and they spoke together quietly in the night. Their conversation may have been something like this . . .

**LAMAM:** I tell you, Lemuel, I'll not be dictated to by a brother younger than I.

**LEMUEL:** Nor will I! Ever since we were in the wilderness outside Jerusalem, Nephi has claimed to receive revelation from God — and then told us what to do!

**LAMAM:** I am Laman, first born of Lehi, and *mine* should be the right to lead . . . not Nephi's.

**LEMUEL:** Laman, let us kill Nephi. He stands in our way at every turn. With him gone, we can lead the people and make them forget the foolish fancies of our father's . . . and Nephi's daydreams.

**ANNOUNCER:** And the two men laid their plans to kill a prophet of God. But our Father in heaven knew of their wickedness and He knew that it was necessary that those who were good should leave the evil and depart from their presence. So the Lord warned Nephi to go from among the Lamanites to a new part of the land. And Nephi told his wife and son . . .

**NEPHI:** We must go from here. Our very lives are in danger.

**BOY:** But father, this has been our home — ever since I can remember.

**NEPHI:** Yes, my son, but we will make a new home. The Lord has spoken it and we must obey.

**WIFE OF NEPHI:** Your father is right, for in a new land we can live in peace and without fear. Little by little we shall build homes and cities of our own.

**NEPHI:** And the time shall come when we will build a great temple unto the Lord — a temple like unto Solomon's — and there in that new land we shall be blessed and shall prosper.

(Pause of about three seconds.)

**MICKEY:** Yes, I guess they were real all right — Nephi and Lehi and the others.

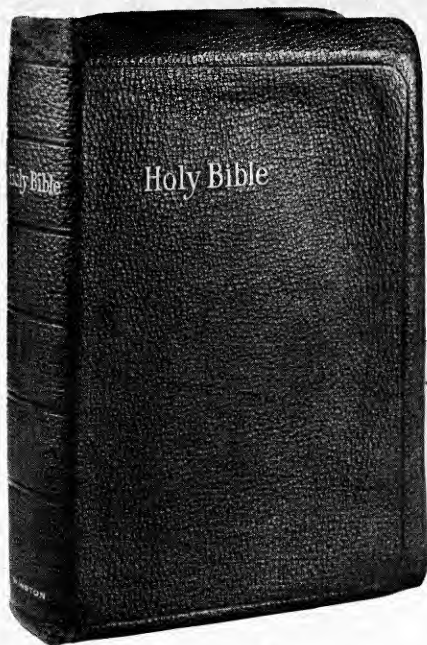
**JANET:** They did leave the evil because Nephi and his family escaped from the Lamanites and they did build a new city . . . and a temple . . . and they called the place the land of Nephi. I guess they could never have done any of those things if they'd stayed around Laman and Lemuel.

**MICKEY:** Hey, Jan, do you want to help me sort those potatoes?

**JANET:** Sure. Why don't we do it right away?

**MICKEY:** (smiling) We'll make the good leave the evil, too, shall we? Come on, let's get at it!

\*For Course 9, June 7th lesson, "The Good Leave the Evil."



# Scripture as Poetry

By Edith Nash

**P**OETRY with its rhythmical language appeals to the feelings and imagination of children. To strengthen the message of a Junior Sunday School lesson, children are often taught a song or a poem. If it is well-learned, the poem — and its message — will be loved and remembered for many years.

Like poetry, scripture also has beauty of expression.

Many lovely verses are found in the Bible that can be used for special holidays. An example is the beautiful story of the birth of Jesus, told in the second chapter of *Luke*.

In the Old Testament are poems about the seasons that children will enjoy, such as:

For, lo, the winter is past, the rain is over and gone;

The flowers appear on the earth; the time of the singing of the birds is come . . . (*Song of Solomon* 2: 11, 12.)

If there should be a snowstorm, a teacher could read:

He giveth snow like wool . . . He causeth his wind to blow, and the waters flow. (*Psalms* 147:16, 18.)

A lesson telling how our Heavenly Father remembers everyone, even the animals, might be enriched by reading the following:

He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field. (*Psalms* 104:10, 11.)

When the objective of the lesson is kindness, "Be ye kind" (*Ephesians* 4:32) could be appropriately learned.

A readiness for prayer might be created by reading these:

. . . Remember that every good gift cometh of Christ. (*Moroni* 10: 18.)

or:

Thou shalt thank the Lord thy God in all things. (*Doctrine and Covenants* 59:7.)

Teaching a lesson on prayer would be enriched by learning this phrase:

Pray in your families unto the Father . . . (*3 Nephi* 18:21.)

"I was glad when they said unto me, Let us go into the house of the Lord" (*Psalms* 122:1) would be effective in impressing upon children the idea that our Heavenly Father wants us to go to His house and worship.

Another verse that might be used is:

I will sing unto the Lord as long  
as I live . . . (Psalm 104:33.)

Many verses of scripture will be used for listening. In time, some of these will be memorized. If a passage of scripture is long or difficult, the teacher may read it while the children join in on the "key phrase."

Where a teacher loves and appreciates scripture, it will show in her voice and facial expression. She will radiate her enthusiasm, and this enthusiasm will be caught by the children. The feelings a teacher has for scripture, her understanding of its meaning and the time and effort she puts into preparation will all greatly influence the impression made.

Read aloud many, many times the verses to be presented to children. This will require an interesting and clear classroom reading in order to capture the children's attention. Sometimes it will be necessary to explain a passage briefly. To learn fully to love and appreciate scripture, children need to have constant contact with it.

Children are anxious to express themselves and are more interested in talking than in listening. Reciting scripture will give them an opportunity to do something to help satisfy their need for activity. Standing to say a verse of scripture will be a change of position and will "rest" them.

Reciting scripture together is a group experience in which all can take part, giving children a feeling of "belongingness."

A message from the Lord gives children security and comfort. Students of this age accept without question the fact that they have a Heavenly Father who watches over them. Children feel close to Christ and have a great love for Him.

What could be more impressive to a child than to have a teacher take the Bible in her hands, open it, and say, "This is what Jesus said . . .?"

## WE ARE HELPERS\*

### HELPING

I like to help clean up my room,  
Pick up my toys and sweep with my broom,  
Pile up my blocks all by myself,  
Put all my books away on the shelf.

When my room is finished all neat and clean,  
And my mother looks in I will hear her say,  
"My! What a real fine helper today!"

—Addie J. Gilmore.

## WE TALK TO OUR HEAVENLY FATHER\*

### WHEN WE PRAY

If we ask the Lord to help us,  
When we pray;  
Ask Him to forgive and guide us  
On our way;  
If we truly try to please Him  
Every day,  
He will keep us, and will never  
Let us stray.

—Eleanor W. Schow.



### A MORNING THOUGHT<sup>1</sup>

God is near me  
All the day;  
He will hear me  
When I pray.  
—Margaret Clemens.

\*For Course 1a, June 21st lesson, "We Are Helpers"; for Course 3a, June 14th lesson, "How We Can Help." Also, for Course 1a, June 28th lesson, "We Talk to Heavenly Father."

<sup>1</sup>From *My Prayer Book* by Margaret Clemens, copyright 1957 by Rand McNally Company. Reprinted by permission.

# Temples of Our God \*

By Minnie E. Anderson

## SOLOMON'S TEMPLE



*II Chronicles* 3:3-4, *I Kings*, Chapters 6, 7, 8, *Ezra* 1:2-3; 3:10-11.

## ZERUBBABEL'S TEMPLE



*Haggai* 1:8-14; 2:15. *Nehemiah* 6:10-11.

## HEROD'S TEMPLE



*Matthew* 21:12. *Mark* 13:1. *Luke*, Chapter 1. *John* 2:20; 18:20.

## NEPHEHI TEMPLES



2 *Nephi* 5:16. *Mosiah* 1:18. 3 *Nephi* 11:1.

## KIRTLAND TEMPLE



Dedicated Mar. 27, 1836, by Joseph Smith, Jr.

## NAUVOO TEMPLE



Dedicated May 1, 1846, by Orson Hyde.

## ST. GEORGE TEMPLE



Dedicated Apr. 6, 1877, by Daniel H. Wells.

## LOGAN TEMPLE



Dedicated May 17, 1884, by Lorenzo Taylor.

## MANTI TEMPLE



Dedicated May 21, 1888, by Lorenzo Snow.

A temple is not a house of public worship. It is a holy edifice, erected under divine inspiration from our Father in heaven, where sacred ordinances are performed.

These sacred ordinances go back as far as the history of the people of God.

Temples are more than specimens of architecture; they are symbols of a way of life.

Only those worthy members who are living their religion and are conforming to the high standard of personal conduct required by the Church may enter into the temple to participate in its blessings.

Temple ordinances, so sacred in nature to Latter-day Saints, include: individual Temple endowments; marriages for all eternity; baptisms vicariously performed for the dead; sealing and binding together of children and their parents for time and all eternity—done both for the living and the dead.

For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. (*I Peter* 4:6.)

Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (*John* 3:5.)

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? (*I Corinthians* 15:29.)

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. (*Malachi* 4:5-6.)

I am Jesus Christ, the Son of God; wherefore, gird up your loins and I will suddenly come to my temple. Even so. Amen. (Doctrine and Covenants 36:8.)

\*For Course 19: June 7th lesson, "Temples," and May 31st lesson, "Baptism for the Dead." For Course 23: June 7th lesson, "Work for the Dead," and June 14th lesson, "Marriage for Eternity." For Course 11, July 26th lesson, "Church Buildings" and August 9th lesson, "Temple Work." For Course 19, August 30th lesson, "Temples and Temple Work," and for Course 21, August 23rd lesson, "The Spirit of Temple Building."

## SALT LAKE TEMPLE



Dedicated Apr. 6, 1893, by Wilford Woodruff.

## HAWAIIAN TEMPLE



Dedicated Nov. 27, 1919, by Heber J. Grant.

## ALBERTA TEMPLE



Dedicated Aug. 26, 1923, by Heber J. Grant.

## ARIZONA TEMPLE



Dedicated Oct. 23, 1927, by Heber J. Grant.

## IDAHO FALLS TEMPLE



Dedicated Sept. 23, 1945, by George Albert Smith.

## SWISS TEMPLE



Dedicated Sept. 11, 1955, by David O. McKay.

## LOS ANGELES TEMPLE



Dedicated March 11, 1956, by David O. McKay.

## NEW ZEALAND TEMPLE



Dedicated April 20, 1958, by David O. McKay.

## BRITISH TEMPLE



Dedicated Sept. 7, 1958, by David O. McKay.

# Temple Ordinance Chronology\*

LOCATION:	DEDICATED:	BAPTISM FOR DEAD:	ENDOWMENTS (FOR LIVING):	ENDOWMENTS (FOR DEAD):	SEALINGS (COUPLES):	SEALINGS (CHILD TO PARENTS):
Kirtland Temple (For preparatory temple ordinances only)	27 March 1836	None	None	None	None	None
Nauvoo		Announced in Aug., 1840. First recorded: Sept., 1840 in Mississippi River	4 May 1842 in room above Joseph Smith's store	None	5 Apr. 1841 (Living)	None
Nauvoo Temple	1 May 1846	In font from 21 Nov. 1841	10 Dec. 1845 to 7 Feb. 1846	None	9 Jan. - 7 Feb. 1846 for living sealings only, or if one spouse deceased	25 Jan. 1846 to 4 Feb. 1846
Pre-Endowment House period		None	1849-1855	None	1846 - 1855 for living couples only	None
Endowment House	5 May 1855	21 Aug. 1855 to 26 Oct. 1876	5 May 1855 to 16 Oct. 1884	None	Living & Dead from 1855 to 22 Sept. 1889	None
St. George Temple	6 Apr. 1877	9 Jan. 1877	11 Jan. 1877	11 Jan. 1877	11 Jan. 1877	22 Mar. 1877
Logan Temple	17 May 1884	21 May 1884	21 May 1884	21 May 1884	21 May 1884	28 May 1884
Manti Temple	21 May 1888	29 May 1888	30 May 1888	30 May 1888	30 May 1888	6 June 1888
Salt Lake Temple	6 Apr. 1893	23 May 1893	24 May 1893	24 May 1893	23 Apr. 1893	8 Apr. 1893
Hawaiian Temple	27 Nov. 1919	2 Dec. 1919	3 Dec. 1919	3 Dec. 1919	3 Dec. 1919	3 Dec. 1919
Alberta Temple	26 Aug. 1923	6 Nov. 1923	29 Aug. 1923	29 Aug. 1923	29 Aug. 1923	29 Aug. 1923
Arizona Temple	23 Oct. 1927	26 Oct. 1927	27 Oct. 1927	27 Oct. 1927	27 Oct. 1927	27 Oct. 1927
Idaho Falls Temple	23 Sept. 1945	3 Dec. 1945	5 Dec. 1945	5 Dec. 1945	5 Dec. 1945	5 Dec. 1945
Swiss Temple	11 Sept. 1955	1 Oct. 1955	16 Sept. 1955	16 Sept. 1955	16 Sept. 1955	16 Sept. 1955
Los Angeles Temple	11 Mar. 1956	24 Mar. 1956	16 Apr. 1956	14 Apr. 1956	30 Mar. 1956	16 Apr. 1956
New Zealand Temple	20 Apr. 1958	22 Apr. 1958	24 Apr. 1958	24 Apr. 1958	24 Apr. 1958	24 Apr. 1958
British Temple	7 Sept. 1958	10 Sept. 1958	10 Sept. 1958	10 Sept. 1958	10 Sept. 1958	10 Sept. 1958

# EAR TOWARD THE GROUND\*

THIS week a blue-eyed secretary with reddish brown hair stepped briskly up to my desk. There she left an article I had given her to type. On it was her note:

"Sir, may I make a suggestion? You use the word *that* too much. I have underlined it four times where I think it was used unnecessarily in this copy."

My first reaction was negative: "Who is she to be telling me how to write? After all, I have been hammering away at this writing business for over 30 years."

I looked again at the copy. I read the sentences where she had underlined *that*.

Then I wrote my secretary a note: "You are a good editor. In three of the four sentences, *that* could be eliminated. Thanks."

It stung a bit at first, but in that secretary's note was one of my greatest lessons in writing. Next time I hope I shall be more teachable. I hope someday to learn the strength that always comes through keeping an open ear.

Almost the very day that note came, this headline appeared on our newspaper's front page:

RESCUE REFUSED:  
22 RUSS DROWN

The story came out of Lerwick, a little fishing village in the rugged

Shetland Islands, most northerly part of Scotland. A fishing trawler had smashed against the rocks near Lerwick during a North Sea gale. The report continued: "Officials said all of the Russians probably would have been saved if they had been willing to accept an offer of help from a British trawler."<sup>1</sup>

Twenty-two lives were lost because pride apparently would not yield an open ear.

You may have your opinion of that tall, sinewy son of Kish named Saul. But one of ancient Israel's finest hours came after Saul, the king, opened his ear to a ruddy shepherd boy named David after others had mocked. And David slew Goliath, and the enemy Philistines fled in confusion.

Not too long ago a brilliantly able business leader lost his job. He lost it because he was so brilliantly able he seemed to feel he himself could do all his big company's top level thinking. And he almost ran his firm into the ground. But the company came back, under a new head whose policy was to invite counsel from the ranks.

Carlos P. Romulo, the Filipino who became president of the United Nations Assembly, told of a line from his father: "The taller the bamboo grows, the lower it bends."<sup>2</sup>

During World War II Mr. Romulo was on the staff of General Douglas MacArthur. They were together on Corregidor. Outnumbered ten to one, they fought a losing battle. General MacArthur was ordered to Australia by President Franklin D. Roosevelt. Mr. Romulo remained behind with tall, lean Jonathan M. Wainwright. The day after General Wainwright took command, he called his staff together. Then he said: "I don't know as much of defense as offense. So I want to ask this of each of you: When you think I am wrong, tell me so."

A tall bamboo bent — with an open ear.

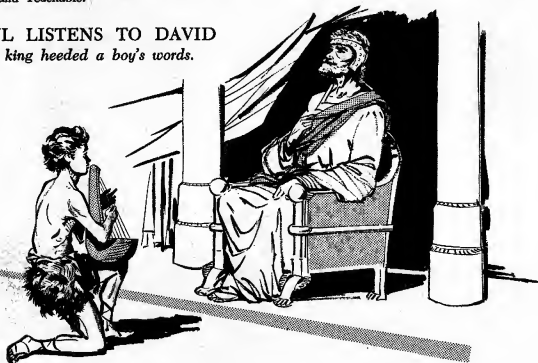
*The Wall Street Journal* recently<sup>3</sup> published an article on the discovery of many new uses of a building technique learned from the humble bumblebee. It is a honeycomb of many lightweight cells made from aluminum, steel, fibrous glass or paper. Honeycomb makers say their product is 16 times stronger than its weight in steel. Honeycomb is now used in constructing things ranging from jet airliners and hotel walls to highway signs.

There are few so lowly we cannot learn from them, if we but keep an open ear to the ground.

—Wendell J. Ashton.

## SAUL LISTENS TO DAVID

A king heeded a boy's words.



<sup>1</sup>United Press International report in *Deseret News*, Vol. 340, No. 95.

<sup>2</sup>*Reader's Digest*, September, 1955, page 61.

<sup>3</sup>This article will be of particular assistance to teachers of Course 5, April 26th lesson, "The Poor in Spirit Are Humble and Teachable," and the May 3rd lesson, "Blessings Come to Those Humble and Teachable."